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REVIEW
OF THE
TEXT

OF
MILTON'S *Paradise Lost*:

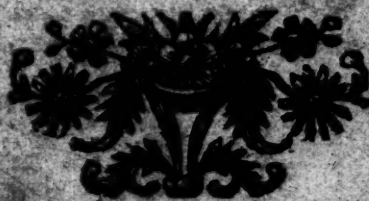
In which the CHIEF of

Dr. BENTLEY'S EMENDATIONS
Are Consider'd;

And several other EMENDATIONS and OBSER-
VATIONS are offer'd to the Public.

PART I.

Containing REMARKS upon the first FOUR BOOKS.



LONDON:

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THE PREFACE.

THE Author of the following
Sheets having been much con-
versant in Milton's Poetical
Writings, and having care-
fully examin'd the Emendations which
Dr. Bentley has offer'd to the world in
his new Edition of Paradise Lost, thought
it not improper to communicate his Ob-
servations to the Public on this occasion.

Dr. Bentley is deservedly distinguish'd for his superior Talents in Critical Knowledge; they are own'd by the unanimous Consent of the Learned World, and have gain'd him a Reputation which is real and substantial: but this will be understood with Exception to what he has done on Milton's Poem: In which tho' he has given us some useful and judicious Remarks, yet at the same time he has made many Emendations, which may justly be call'd in question. The Remarker has given his Reasons why he cannot subscribe to several of them; but in such a respectful manner as he hopes will not, he is sure ought not, to give Dr. B. any Offence. It is a difference only of Opinion and Judgment; and in this way no Man is too Great to have his Sentiments examin'd.

IN

IN the Emendations, which the Author of these Sheets offers as from himself, he never ventures farther than to propose words of like sound, which a blind Poet's Ear may be presum'd to have been sometimes mistaken in, when the Proof-Sheets were read to him; and but few of this sort are mention'd: The greatest part arises from the Alteration of the Points, in which it is not improbable that Milton trusted much to the Care of the Printer and Reviser.

HE cannot agree with the Dr. that there was any such Person of an Editor, as made Alterations and added Verses at his Pleasure in the first Edition of this Poem: because the Account, which Mr. Toland gives us of Milton's Life, will not leave us room to suspect that he wanted One, or indeed many Learned Friends

Friends to have done him Justice on this occasion: most probably Several of his Acquaintance, we are sure that Some of them, had had the perusal of the Poem before it was published; and would none of them have discover'd it to Milton if he had receiv'd such an Injury? Would none have warn'd him of the bold Alterations, time enough at least to have prevented their being continued in the Second Edition, publish'd likewise in the Poet's Life-time? Besides, the first Edition of Paradise Lost came out in 1669, (not in 1667, as Dr. B. says in his Preface), and the first Edition of Paradise Regain'd appear'd in 1671: so that there were only two Years between the first publication of the two Poems. Now Dr. B. allows that the first Edition of Paradise Regain'd is without faults, because (he says) Milton was then in high Credit, and had chang'd his old Printer and Supervisor. How far the changing his

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his Printer might contribute to make the first Edition of this Poem more correct than That of the Other, we cannot certainly say: But it will scarcely be thought, that, after the space of two Years only, our Poet's Credit was so high as that he could be Thereby enabled to provide himself with a better Supervisor: And if he could, may it not be ask'd, Why his still higher Credit in 1674 (when the second Edition of Paradise Lost appear'd) could not have procur'd him the same Supervisor, or one at least as Good?

THE Reader is desir'd to take notice, that in the following Notes when the Verse only is refer'd to, and not the Book, the Verse is to be look'd for in that Book of the Poem, which is under immediate Examination.

IF the Public approves what is here offer'd, the rest of this Poem may perhaps

haps be examin'd in the same manner at a convenient Opportunity.

UPON reading over these Sheets as they came from the Press, I have found reason to alter my Opinion in the Note on III. 345. and to read the whole Passage thus,

*No sooner had th' Almighty ceas'd: but all
The multitude of Angels with a shout
(Loud as from numbers without number, sweet
As from bless'd Voices) uttering Joy, Heaven
rang
With Jubilee, and loud Hosanna's fill'd &c.*

Where the Construction is, *All the multitude of Angels uttering Joy, Heaven rang, &c.* the first words being put in the Ablative Case absolutely; and this Reading as well as the other, makes Dr. B's change of *with* into *gave* unnecessary.

I have nothing more to add now, but that, the Reader is desir'd to correct some of the Errors of the Press thus,

Page 25. line 17. r. Satan says here, *for his Enemy.* p. 32. l. 25. *blee*
- *not*, but the contrary is true in IX. 458. and X. 803. p. 35.
l. 1. r. Women. l. 2, 3. they were. p. 48. l. 24. r. IV. 640. p. 68.
l. pen. r. and his Son. p. 71. l. 9. r. 747. p. 77. l. 14. r. through
out. p. 78. l. 16. r. through you. p. 96. l. 13. r. *come* thicker,
p. 97. l. 5, 6. r. EYE.



REVIEW
OF THE
TEXT
OF
MILTON'S *Paradise Lost*.

BOOK I.

VERSE 6.

*that on the SECRET top
Of Horeb or of Sinai &c.*

DR. B. says that *Milton* dictated SACRED *top*: His Reasons are such as follow: The ground of *Horeb* is said to be *holy*, *Exod. iii. 5.* and *Horeb* is called the *Mountain of God, Exod. iii. 1. & 1 Kings xix. 8.* But it may be answer'd, that,

B

tho

tho' that place of *Horeb*, on which Moses stood, was *holy*, it does not follow that the *Top* of the Mountain was Then *holy* too: and by the *Mountain of God* (Dr. B. knows) may be meant, in the Jewish stile, only a very great Mountain: Besides, let the Mountain be never so *holy*, yet according to the Rules of good Poetry, when *M.* speaks of the *Top* of the Mountain, he should give us an Epithet peculiar to the *Top* only, and not to the whole Mountain. Dr. B. says farther, that the Epithet *secret* will not do here, because the *Top* of this Mountain is visible several Leagues off. But *Sinai* and *Horeb* are the same Mountain, with two several Eminencies, the higher of them called *Sinai*; and of *Sinai* Josephus in his Jewish Antiquit. Book III. ch. 5. says, that *it is so high, that the Top of it cannot be seen without straining the Eyes.* In this sense therefore, (tho' I believe it is not *M's* Sense), the *Top* of it may be well said to be *secret*. In *Exod.* ch. xvii. it is said that the Israelites, when encamp'd at the foot of *Horeb*, could find no Water; from whence Dr. B. concludes, that *Horeb* had no Clouds or Mists about its *Top*; and that therefore *secret top* cannot be here meant as *implying that high Mountains against rainy Weather have their heads surrounded with Mists.* I never thought that any Reader of *M.* would have understood *secret top* in this sense. The Words Of *Horeb* or of *Sinai* imply a Doubt of the Poet, which Name was properest to be given to that Mountain, on the

the top of which Moses receiv'd his Inspiration; because *Horeb* and *Sinai* are used for one another in Scripture, as may be seen by comparing *Exod.* iii. 1. with *Acts* vii. 30. but by naming *Sinai* last, he seems to incline rather to *Thar*. Now it is well known from *Exod.* xix. 16. *Eccles.* xlv. 5. and other places of Scripture, that, when God gave his Laws to Moses on the Top of *Sinai*, it was cover'd with *Clouds*, *dark Clouds*, and *thick Smoke*; it was therefore *secret* at that time in a peculiar sense: and the same thing seems intended by the Epithet which our Poet uses upon the very same occasion in XII. 227.

*God from the Mount of Sinai, whose GRAY TOP
Shall tremble, he descending, &c.*

Dr. B. shews that *sacred Hill* is common among the Poets, in several Languages; from whence I should conclude that *sacred* is a general Epithet: whereas *secret*, in the sense which I have given it, is the most peculiar one that can be: and therefore (to use Dr. B's Words) *if, as the best Poets have adjudg'd, a proper Epithet is to be prefer'd to a general one, I have such an Esteem for our Poet, that, which of the two Words is the better, That I say (viz. SECRET) was dictated by Milton.*

VER. 13.

*to my advent'rous SONG
That with no middle flight, &c.*

B 2

Here

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Here Dr. B. wou'd change *Song* into *Wing*, thinking that the Words *flight* and *soar* suit better with *Wing* than with *Song*: But the common Reading is right; for our Author speaks almost in the same Phrase in *Parad. Reg. l. 11.* the first Edition, which the Dr. owns to be without Faults.

*inspire my wonted SONG else mute,
And bear thro' heighth or depth of Nature's
bounds
With prosp'rous WING well summ'd, to tell of
Deeds
Above Heroick.*

Where *Wing* is ascrib'd to his *Song*, as *Flight* is here: and so in *Milton's Sonnet 13.* to Mr. *Lawes*, we read

VERSE must send her WING to honour Thee.

VER. 16.
*while IT PURSUES
Things unattempted yet in Prose or RHIME.*

Instead of this Dr. B. would have us read,

*while I PURSUE
Things unattempted yet in Prose or SONG.*

But the alteration of the first Verse is needless, since a *Song* may as well be said to *pursue things*, as it is said in *Parad. Reg. l. 11.* (before quoted) to *tell of Deeds*. But the Doctor's chief Ojection is to the Word *Rhime*, which he

he changes to *Song* in this passage: he says, that it is odd, that *M.* should put *Rime* here as equivalent to *Verse*, who had just before (*i. e.* in the Preface) declar'd against *Rime*, as *no true Ornament to good Verse*, &c. But if the Doctor had consider'd the matter better, he might have observ'd that *M.* appears to have meant a different thing by *Rhime* here, from *Rime* in his Preface, where it is six times mention'd, and always spell'd without an *h*; whereas in all the Editions, till Dr. B's appear'd, *Rhime* in this place of the Poem was spell'd with an *h*. *Milton* probably meant a difference in the Thing, by making so constant a difference in the spelling; and intended that we should here understand by *Rhime* not the jingling sound of like Endings, but Verse in general; the word being deriv'd from *rythmus*, ῥυθμός: Thus *Spenser* uses the word *Rhime* for *Verse*, in his Verses to Lord *Buckhurst*, plac'd before his *Fairy Queen*; and in Book I. Cant. VI. 13. of that Poem. And so our Poet uses the word in his Verses upon *Lycidas*,

he knew
Himself to sing, and build the lofty RHIME.

Where the Epithet *lofty* shews, that he could not mean *Rime*, or what Dr. B. understands by *Rhime*, for there cannot be any *loftiness* in That. Dr. B. is well aware that *Ariosto* had said,

Cosa, non detta in Prosa mai, ne in Rima,

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which is word for word the same with what *Milton* says here; and therefore, lest this should be objected against the Dr's Alteration, he says that *Ariosto's* Poem is in *Rime*: True, but could *Ariosto* mean that? if he had, how would *Rima* in this sense have been a full opposition to *Prosa*? for then (to argue as Dr. B. does) *Ariosto's* Subject might have been *detta, handled* by any *Greek, Latin, Italian,* or other Poet, who had not us'd *Rime*.

VER. 28.

Nor the deep TRACT of Hell.

Dr. B. would have it *Gulph*, because he says that *tract* is a plane expanded Surface, expos'd to view. But Servius on Virgil's *Georg.* II. 182. explains *tractus* by *plaga, regio, a climate or region*, both which names our Poet gives to Hell in v. 242. And therefore the sense seems to be; Nor can the Region or Climate of Hell, tho' it lies so *deep*, hide any thing from the Muse's Eyes. Equivalent to *deep tract*, is that expression in v. 177. *vast and boundless deep*.

VER. 35.

deceiv'd

THE Mother of Mankind.

Dr. B. prefers *THEE, Mother, &c.* and says that This will raise the Sense. But neither *Homer* nor *Virgil*, nor *Tasso* nor *Ariosto* (our Author's chief Models) in the entrance of his Poem, addresses himself immediately to any of the

the Persons, who make a Part of the Poem : and therefore I cannot think that *M.* would attempt such a thing, which is without Precedent, and *raises the Sense* in a place where it ought not to be rais'd, if we may judge from the Practice of the best Poets.

VER. 38.

by whose aid aspiring
To set himself in Glory above his Peers, &c.

Here Dr. *B.* objects, that Satan's Crime was not, his aiming *above his Peers*: he was *in place high above them* before, as the Dr. proves from V. 812. But tho' this be true, yet *M.* may be right here; for the force of the Words seems, not that Satan *aspir'd to set himself above his Peers*, but that he *aspir'd to set himself in Glory, &c. i. e.* in divine Glory, in such Glory as God and his Son were set in. Here was his Crime: and This is what God charges him with in V. 725. *who intends to erect his Throne equal to Ours*: and in VI. 88. *M.* says that the Rebel Angels hop'd,

To win the Mount of God, and on his Throne
To set the envier of his State, the proud
Aspirer.

See also to the same purpose, VII. 140, &c. from these Passages it appears that there is no occasion for Dr. *B.*'s Alteration, which is This,

aspiring
To PLACE and Glory above the SON OF GOD.

VER. 52.

Lay VANQUISH'D, rolling IN the fiery Gulph.

Dr. B. reads,

Lay STONISH'D, rolling ON the fiery Gulph.

To the word *vanquish'd* he objects, that it is too *low* a word, and therefore he prefers *stonish'd*; but the word *confounded*, which is equivalent to That, comes in the next Verse; and therefore *stonish'd* is superfluous. *M*'s word *astonish'd*, which is in the *Argument* of this Book, seems better to refer to *confounded*, and is therefore no proof that *M*. wrote here *stonish'd* instead of *vanquish'd*. In the common reading there is a beautiful Gradation; they *lay vanquish'd*, and (not only so, but) they lay *rolling in the fiery Gulph*; nor was that all, for they were *confounded, tho' Immortal*.

As to the Dr's preferring *rolling on* before *rolling in*, it is a change of little consequence; for *M*. speaks both ways: The Dr. has shew'd that *on* is right; and we may justify *in* by the same expression us'd in v. 324. and by what we read in v. 76.

*overwhelm'd**With Floods and Whirlwinds of tempestuous Fire.*

VER. 54.

for now the THOUGHT*Both of lost Happiness and lasting Pain*
TORMENTS him.

Dr.

Dr. B. *don't doubt* but *M.* gave it in the Plural *thoughts* and *torment*: For (says he) the Thought of Happiness, and then the Thought of Pain, are not One but Two. If by *the thought M.* meant *the thinking on*, then the Dr's Objection is at an end: And who can doubt but *M.* meant that, when he considers the Passage?

VER. 63.

Darkness VISIBLE.

Dr. B. says that the next Line makes *visible* here a flat Contradiction; for *darkness visible* will not serve to *discover sights of woe* thro' it, but to cover and hide them. But I cannot agree with him: *M.* seems to have us'd these words to signify *Gloom*: Absolute darkness is strictly speaking Invisible; but where there is a Gloom only, there there is so much Light remaining as serves to shew that there are Objects, and yet that those Objects cannot be distinctly seen: In this sense *M.* seems to use the Strong and Bold Expression *darkness visible*: Instead of which the Dr. wou'd give us, A TRANSPICUOUS *Gloom*; but *Gloom* includes in it (as the Dr. himself owns) a notion of *transparency* or *transpicity*, i. e. of so much Light as serves to discover objects, thro' it; and therefore *transpicious* wou'd be a superfluous Epithet to *gloom*.

VER. 72.

UTTER *darkness*,

Dr. B. reads *outer* here, and in many other Places of this Poem, because it is in Scripture

τὸ σκότος τὸ ἔξω ἴσον: But my Dictionaries tell me that *utter* and *outer* are both the same word, differently spell'd and pronounc'd. Besides I observe, that *M.* in the Argument of this Book says *in a place of UTTER darkness*, (*Dr. B.* indeed has printed *outer* there): and no where throughout the Poem does the Poet use *outer*, tho' *Dr. B.* quotes him as using it in III. 16. for there the two first Editions have it *utter*.

VER. 74.

As from the Centre thrice to th' utmost Pole.

Dr. B. gives us a new Verse for this, viz.

Distance, which to express all measure fails.

His Objection to the common reading is this; the Distance (he says) is much too little, and might have been doubled thus with ease,

As thrice from Arctic to Antarctic Pole.

But this Objection is grounded upon a mistake, as if *Milton* means here the Centre of the Earth and the Poles of the Earth: Whereas he plainly means the Centre of the World (which in his Plan is the Earth, IX. 103. and X. 671.) and the Poles of the World; which being vastly beyond the Poles of the Earth, are therefore call'd the *utmost* or outmost Poles: But if we understand here the Poles of the Earth, there will be no Force, no Sense in the Epithet *utmost*:

VER.

VER. 90.

Now *Misery* HATH JOYN'D
IN *equal Ruin*: INTO *what PIT* thou seest, &c.

Dr. B. changes the Passage thus,

Now *Misery* DOTH JOYN
AND *equal Ruin*: TO *what DEPTH* thou seest.

How unpoetical is *doth joyn*! and the other reading is as good sense as this. To *ruin* he objects, that it is one syllable, but *M.* makes *riot* the same in v. 499. Again, *Depth* (he says) is the natural Opposition to *Heighth*, and not *Pit*; but *Pit* includes the notion of depth sufficiently, and is a peculiarly proper word here, because *Pit* is the common word for Hell not only in Scripture but in *Milton* too: See I. 381. 657. and II. 850. The Doctor's alteration of *in* into *and* is very right and necessary, I think; No mistake is so common in the Editions of *M.* as the putting one of these words instead of the other; Instances of which may be seen in my Notes on v. 695, and on II. 304.

VER. 100.

And to the fierce CONTENTION.

Dr. B. proposes *encounter* instead of *contention*: Why? Because *contend* went before: But for that very reason I should prefer *contention*; since the same Idea is more exactly convey'd, when the words are the same.

VER.

VER. 107.

AND *study of Revenge*

Dr. B. says that *and* does not come in well here, when *hate*, that follows, has no Conjunction: He therefore reads *slow study of Revenge*: But this Objection is of no force; for *hate* should not have a Conjunction, and yet *study* should have one: See this plainly in the Construction, *The unconquerable Will AND study of Revenge; Immortal Hate AND Courage never to submit*: Where there is twice *and*, each standing between two Substantives. Besides, tho' *Revenge* may be stil'd *slow*, (in a certain respect, as it is in II. 337.) yet it is no proper Epithet of *Revenge* in general, which always chooseth *not* to be *slow*; much less is it a proper Epithet of the *study of Revenge*, which is never *slow*; however the *Revenge* itself may sometimes be forc'd to be.

VER. 108.

*And courage never to submit or yield:
And what is else not to be overcome?
That Glory never shall his Wrath or Might
Extort from me. To bow &c.*

So all the Editions, 'till the 4th one which Dr. B. seems to follow: he bids us read thus,

*That HOMAGE never shall his Wrath or Might
Extort from me, to bow and sue for Grace, &c.*

And

And indeed if the Sentence had ended at *overcome*, and the words *to bow &c.* had belong'd to what went before them, the word *Homage* would have been very proper: but then we must have read *this Homage*, not *that Homage*; for *that* always relates to what went before, *this* to what follows.

But since the words *to bow &c.* begin a new Sentence (as in all the first Editions) we ought to keep *Glory*: by which *M.* does not mean the *Glory* of God (as Dr. *B.* supposes), but that which Satan reckon'd his *Glory*, viz. that he had still an *unconquerable* Will, a *study of Revenge*, an *Immortal Hate*, &c. these he made his *Glory*, and this *Glory* (Satan says) God should *never extort from him*. What led Dr. *B.* to think the Sentence finish'd at *overcome*, is the Note of Interrogation put after that word in all the Editions: But it seems to have been occasion'd by the Printer's mistake who put a [?] for a [;], perhaps by inverting the Semicolon. All will be right, if we point the Sentence thus,

*And Courage never to submit or yield,
And what is else not to be overcome;
That Glory never shall his Wrath or Might
Extort from me. To bow &c.*

The words *and what is else not to be overcome* signify, & si quid sit aliud quod superari nequeat, and if there be any thing else (besides the

the

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the particulars mention'd) which is not to be
overcome: Thus *else* is us'd in v. 683.

Than ought divine or holy ELSE enjoy'd.

VER. 125.

So spake th' Apostate Angel, tho' in Pain,
Vaunting aloud, but rack'd with deep despair.

Why *aloud* (says Dr. B.) when he spake to one
close by his side? But surely something like
this is intimated in v. 82. *With bold words
Breaking the horrid silence*, &c. But the Dr.
says that the sentence is embarrass'd: As I un-
derstand it, the sense of the last verse rises
finely above that of the first: In the first it is
only said, that he *spake, tho' in pain*: In the
last the Poet expresses a great deal more; for
Satan not only *spake* but he *vaunted aloud*, and
yet at the same time he was not only *in pain*,
but was *rack'd with deep despair*. What oc-
casion then for the Doctor's two Verses?

So spake th' Apostate proud, with outward Vaunt,
But *inly* rack'd with Pain and deep despair.

Where *outward* is a superfluous Epithet, and
only put to make a Contrast to *inly*.

VER. 127.

answer'd SOON his BOLD Compeer.

Dr. B. reads *sad* for *soon*, and *old* for *bold*,
thinking that M. in the common reading does

not answer the Expectation which he raises. But I know of no expectation rais'd by the word *soon*, unless of a speedy reply, which Beelzebub accordingly makes. As to *bold*, I should think the blasphemy of his Speech in v. 131, 132, &c. is sufficient to denominate him *bold*.

VER. 129.

*That LED th' embattled Seraphim to war
Under thy conduct.*

Dr. B. chooses to read here *led st* and afterwards *endanger'd st* and *pur st*, because it is better (he says) not to make Beelzebub commend himself and other Thrones for what Satan had made his own sole Glory. Allowing that Devils ought to be so complaisant as this, yet does not he attribute to Satan as much as Satan could wish, when he adds *under thy conduct*? Which words will be very unnecessary, if we read *led st*, because the Verb implies them; but they are very proper, if we read *led*, and understand by the Passage that the *Throned Powers* were the Leaders under Satan their General: Which is the truth of the case, as may be prov'd from a variety of passages in this Poem.

VER. 130.

in dreadful deeds
*FEARLESS endanger'd Heaven's PERPETUAL
King.*

If *fearless* (says Dr. B.) be the right reading, then the *dreadful deeds* must be those of Michael

chael and the good Angels: but (he adds) it is plain that they are here meant of Satan's crew. I suppose that they are meant of neither particularly: but they are *dreadful deeds* in general, without considering who is frighten'd by them: and if so, then *fearless* will stand very well, and there will be no need of the Dr's reading *Peerless*: The sense is, Who stood without fear in the midst of terrible deeds. The Dr. alters likewise *perpetual* for *original*, because he thinks that if God was acknowledg'd *perpetual*, he could not be thought *endanger'd*. But *perpetual* may here mean not *Eternal*, but from time Immemorial, (which is the sense that the Dr. gives to *Original*), or who had reign'd without interruption, as *Ovid* says *perpetuum carmen*. *Metam.* l. 4.

VER. 147.

STRONGLY to suffer.

Dr. B. reads *stronglier*, i. e. more strongly: But *strongly* is right, and the sense is, *What if he has left us our Strength entire, that we may suffer our Pains strongly*: if M. had said, *What if he has given us MORE Strength*, then it would have been proper to have added, *that we may suffer our Pains MORE strongly, or stronglier*. But as the sentence is at present, the Positive degree is more proper.

VER. 150.

whate'er HIS business be.

Dr. B. thinks it necessary to read *OUR business*, as in v. 159. *OUR task*: but *HIS business* is right, i.e. the business which God hath appointed for us to do: so in II. 70. *HIS torments*, are the torments which he hath appointed for us to suffer: See also II. 141. Many Instances of this way of speaking may be found in this Poem.

VER. 154.

OR eternal Being.

Dr. B. reads *HAVE eternal Being*, because *to feel eternal Being*, is (he says) an improper Expression: but then a Conjunction will be wanting. We may fill up the sentence from the foregoing Verse thus, *Or what can avail eternal Being*, left us *to undergo &c.* this way of speaking is again found in II. 376, 377.

VER. 157.

*TO BE WEAK is miserable
Doing or suffering.*

Dr. B. reads *HERE TO DWELL is miserable &c.* This alteration has been shewn to be wrong, in the *Grubstreet-Journal* N° 89. Satan having in his speech boasted that the *Strength of Gods could not fail*, v. 116. and Beelzebub having said v. 146. *if God has left us this our Strength entire, to suffer Pain strongly, or to do him*
C mightier

mightier service as his Thralls, what then can our Strength avail us? Satan here replies very properly, Whether we are to *suffer* or to *work*, yet still it is some comfort to have our Strength undiminis'h'd; for it is a *miserable* thing (says he) *to be Weak* and without strength, whether we are doing or suffering. This is the sense of the Place; and this reading is farther confirm'd by what *Belial* says in II. 199.

to SUFFER as to DO
Our STRENGTH is equal.

VER. 169.

*But see the angry Victor has recall'd
His Ministers of vengeance and pursuit
Back to the Gates of Heaven.*

Dr. B. here would have us read

*But see the angry Victor hath repress'd
His Instruments of vengeance and pursuit
That drove us down to Hell.*

Thus he corrects this Passage, with many others afterwards, upon a supposition that what *M.* says in his VI Book is inconsistent with his representing the Angels as pursuing Satan and his Host down to Hell. In the Passage which Dr. B. refers to. (VI. 802.) Messiah says to his Saints, *This day from Battel rest*: but a Command to abstain from *Battel* and Fighting, does not imply a Command to abstain from *Pursuit*, when the *Battel* is over. *M.* indeed
does

does not say in the 6th Book, that the Angels *pursu'd* them; but then he does not say the contrary. I should rather think that he intended to signify that the Angels did follow the Rebel Host, because he says in VI. 865. *Eternal wrath burn'd after them to the bottomless pit*: at least we may understand from That passage compar'd with This, which we are examining, that the Saints were the *Ministers* of that *Vengeance and pursuit*; which seems imply'd in *eternal Wrath burning after them*.

VER. 176.

Perhaps has spent his Shafts.

Dr. B. says that Thunder is not here made a Person, and therefore he wou'd read *its*. But is there a plainer proof of Thunder's being here a Person, than the word *his* being apply'd to it? And so Vengeance is a Person in II. 174, 175.

VER. 197.

As whom the Fables name &c.

Dr. B. will not allow this Verse and the three next to be *M's*: the mention (he says) of these fabulous Monsters makes the sentence to lag and dwindle: If indeed they had been mention'd after the Leviathan, the sense would have dwindled: but since the Leviathan is named after Them, the sense rises instead of dwindling, in proportion as He is a larger Creature than any spoken of before. What stuff is

it (says Dr. B.) to call a Whale a Sea-beast? If it be stuff, it is none of *M's*, for *M.* does not mean a Whale by the Leviathan, as appears from his giving him a *skaly rind*, v. 206. See the Note upon it below.

VER. 203.

slumb'ring on the Norway Foam.

Dr. B. owns that *Spenser* has said *the western Foam*. But here (he says) *foam* comes unhappily, for it must be a solid *foam* that must support a sleeping Whale. Why need it be more *solid* than Water, which yet does support the Whales? Instead of *foam*, Dr. B. would read *flood*; but *foam* intimates a rough and troubled Sea, work'd up into froth or *foam* by the winds: to avoid which winds the Pilot v. 207. *moors by the Leviathan's side under the Lee*. Virgil in *Æn.* I. 35. has, *spumas salis ære ruebant*.

VER. 204.

NIGHT-FOUNDER'D *Skiff*.

Dr. B. reads *nigh-founder'd*; but the common reading is better, because if (as the Dr. says) floundering is sinking by a leaking in the Ship, it would be of little use to the Pilot to fix his Anchor on an Island, the *Skiff* would sink notwithstanding, if leaky. By *night-founder'd* *M.* means overtaken by the night, and thence at a loss which way to sail. That the Poet speaks of what befel the Pilot by Night, appears

appears from v. 207. *While Night invests the Sea &c.* Milton in his Poem call'd the *Mask*, (written and printed too before he was Blind, and stood in need of an Editor) uses the same Phrase: the two Brothers having lost their way in the wood, one of them says

for certain

*Either some one, like us, NIGHT-FOUNDER'D
here &c.*

VER. 206.

in his SKALY rind.

Here Dr. B. reads *SKINNY rind*, taking it for granted that *M.* means a Whale by Leviathan: but I think it plain from his calling Leviathan a *Sea-beast*, and from his giving it *Skales*, that he does not mean a Whale. He meant what *Job* did by Leviathan in ch. 41. where by his Description he makes it as much a *Beast* as a Fish, and in v. 15. speaks of its *Skales*: This Epithet therefore the Dr. should, in deference to *Job's* account, have suffer'd our Poet to use; and not have put in *skinny*, which is a strange unpoetical Epithet to be join'd to the metaphorical word *rind*: as if we should call the *Shell* of a Nut, the *shelly rind*.

VER. 209.

So stretch'd out huge in length the Arch-fiend lay.

Dr. B. will still have the Leviathan to be a Whale, and mistakes a third time here upon
that

that account: A Whale (says he) cannot *stretch* out or contract any of its Joints: and he adds, that He is always of the same length, whether his tail be bent or straight. But for this reason *M.* does not mean a Whale by the Leviathan; for he again in VII. 413. speaks of Leviathan *sleeping on the deep* *STRETCH'D like a Promontory.* The Dr. would have us read,

So VAST stretch'd out in length th' ARCH-REBEL lay.

But there is no need of any of these alterations: for after all, the word *so* in the common reading need not be understood as implying, that the Leviathan could *stretch out* his Joints, but only that Satan lay *stretch'd out huge in length*, as the Leviathan is *huge in length*, when he lies *stretch'd out*, or at his length.

VER. 217.

to bring forth

INFINITE Goodness.

Dr. B. prefers NEW PROOFS OF Goodness; because Justice (he says) and rigid Satisfaction was exacted for Adam's Sin. But Divines say that it was *Infinite Goodness* in God to accept of the Sacrifice of his Son instead of the Punishment due to the Sinner. *To bring forth infinite Goodness* therefore is the same as to make infinite Goodness exert itself in some Proofs, viz. in *Mercy and Grace*, as it follows,

VER.

VER. 224.

a HORRID Vale.

Dr. B. reads *a GAPING Vale*: but *horrid* is right, and means that the Vale (which perhaps too was cover'd with Fire) was so deep, that it was frightful to look down so low.

VER. 228.

If it were Land, that ever burn'd &c.

Dr. B. reads *If Land* IT MIGHT BE CALL'D, *that burn'd &c.* because he thinks that the common reading, instead of Propriety about the Name, makes a Doubt about the Thing. And surely it was a Doubt about the Thing, which M. intended; for it raises the Thought more to Describe things right, than to Name them properly.

VER. 233.

whose combustible

*And FUEL'D entrails thence conceiving Fire,
Sublim'd with mineral fury AID THE WINDS.*

Dr. B. has two Quarrels with this Passage: *fuel'd* (says he) is the same as *combustible*, and therefore he reads *Sulphureous* instead of *And fuel'd*: but *fuel'd* expresses more than *combustible*; for Linnen is combustible, but not *fuel* for a Fire: *fuel'd* therefore seems here to imply something of substance, such as Coal, Sul-

phur &c. which not only burn, but help to feed and keep up the Fire.

But what is *aid the winds*, says the Dr. and he goes on asking what Winds? does the subterranean wind aid itself, or aid the natural winds? How foreign to the purpose are these Questions! they are the *Entrails* of *Ætna*, which, when *sublim'd with Mineral Fury aid the winds*, i. e. the subterranean winds: and therefore I think that we ought to read v. 231 thus,

Of subterranean WINDS transports a Hill &c.

VER. 238.

Of unblest'd feet

Dr. B. to make the Accent smoother, reads *Of feet unblest'd*; but M. could have done the same, if he thought proper: On the contrary he chooses almost always to put the Epithet before the Substantive (excepting at the end of a Verse), even tho' the Verse be the Rougher for it. A plain sign that he thought it Poetical to do so. But the Dr. is of another opinion and has alter'd this order in many places.

VER. 248.

Whom Reaso'n HATH equal'd, Force hath made Supreme.

Dr. B. says that both Sense and Measure are damag'd by the word *bath*, which he therefore throws

throws out: but the Sense is as good with it; and as for the Measure *M.* uses *Reason* as one syllable in VIII. 591. & IX. 559. tho' Dr. *B.* alters it in both those places.

VER. 259.

hath NOT BUILT

Here for his Envy

Dr. *B.* reckons this Expression *extravagant*; as if God could ever wish to change places with Satan and his Crew. He therefore reads *hath* NO BUTT &c. But there is no need of the emendation, since there may be *Envy* without wishing to change places. He who thinks a thing, which another enjoys, too Good for Him, may be said to *envy* him That, tho' he does not think it Good enough for Himself to enjoy. In this sense Satan here, *for this Envy*. And thus *Envy* is us'd in IV. 517. and VIII. 494.

VER. 282.

fall'n such A PERNICIOUS *hight*

Dr. *B.* reads *fall'n* FROM *such* PRODIGIOUS *hight*: but the Epithet *pernicious* is much stronger, and as for the want of a Præposition, That is common in this Poem; for thus in I. 723 *Stood fix'd her stately hight*, and II. 409 *e'er he arrive the happy Isle*.

VER. 287.

Hung on his Shoulders, like the Moon whose Orb &c.

Dr.

Dr. B. reads SHONE SPACIOUS, *like the Moon whose Orb ENLARG'D &c.* because (he says) the Moon, as she appears to the naked Eye, is too small a Comparison. True, but in the common reading it is not the meer Moon that is spoken of, but the Moon having its Orb view'd thro' an Optic Glass, i. e. the Moon *enlarg'd*.

VER. 290.

to descry new LANDS
RIVERS and MOUNTAINS &c.

Dr. B. reads, *to descry new SIGHTS, EUROPE'S and ASIA'S:* for *Rivers and Mountains* (he says) are included in *Lands*. If so, yet it is Poetical after mentioning the General word, to mention the Particulars; and as *Rivers and Mountains* are lesser Objects than *Lands*, the sense rises, when these are mention'd as Objects of the Artist's View. But *Rivers and Mountains* (Dr. B. says) cannot be seen through the best Glasses. M. does not say that they can: he only says, that the Artist looks at the Moon, thro' his Glass, *to descry them*, if he can: if he cannot, this is no Objection to M. After all, why would Dr. B. have us read *Sights* instead of *Lands*? Does not *Sights* give us too much of the Idea of Raree-Shews? certainly it is too low a word; and *Lands* is much better: M. thought so, for he uses it again in V. 262, where he says that the Glass of Galileo

observes
Imagin'd LANDS and Regions in the Moon.

VER.

VER. 306.

Hath vex'd the Red-Sea Coast

Dr. B. reads, *the Red-Sea GULPH*, for (he says) it is commonly call'd, now and then too, the *Arabian Gulph*: but it is not call'd the *Arabian Sea Gulph*: either *Sea* or *Gulph* is superfluous in the Dr's reading, and the *Arabian Gulph* will only justify the calling it the *Red Gulph*, not the *Red-Sea Gulph*. Dr. B. takes *Coast* here to signify *litus*, and therefore asks how, if the *Coast* only were vex'd, Sedge could be set afloat in the *Water*? But by *Coast M.* may have meant that part of the *Red-Sea* which was nearest to the *Coast*; and where it is probable that the Sedge in a storm lay the thickest on the *Water*.

I B I D.

*whose Waves o'ertrew
Bustis and his Memphian Chivalrie.*

Dr. B. throws out 6 Lines here, as the Editor's, not *M*'s: His chief Reason is, That that single Event of Moses's passing the Red-Sea has no relation to a constant quality of it, that in stormy Weather it is strow'd with Sedge. But it is very usual with Homer and Virgil (and therefore may be allow'd to *M.*) in a Comparison, after they have shew'd the Resemblance, to go off from the main purpose and finish with some other Image, which was occasion'd by the Comparison,

parison, but is it self very different from it. *M.* has done thus in almost all his Similitudes, and therefore what He does so frequently, cannot be allow'd to be an Objection to the genuineness of This passage before us. See particularly III. 438, 439. and see more of this in my Note on II. 635. As to *M.*'s making *Pharaoh* to be *Busiris* (which is another of the Dr's Objections to the Passage), there is Authority enough for to justify a Poet in doing so, tho' not an Historian: It has been suppos'd by some, and therefore *M.* might follow that Opinion. *Chivalry* for *Cavalry*, and *Cavalry* (says Dr. B.) for *Chariotry*, is twice wrong. But it is rather, twice Right: for *Chivalry* (from the French *Chevalerie*) signifies not only *Knighthood*, but those who use Horses in Fight, both such as ride on Horses and such as ride in Chariots drawn by them: In the Sense of riding and fighting on Horseback this Word *Chivalry* is us'd v. 765. and in many places of Fairfax's Tasso, as in V. 9. VIII. 67. XX. 61. In the Sense of riding and fighting in Chariots drawn by Horses, *M.* uses the word *Chivalry* in *Parad. Reg.* III. v. 343. compar'd with v. 328.

VER. 324.

rolling in the flood

Dr. B. reads *on*; but see my Note on v. 52.

VER. 326.

His swift Pursuers

Dr.

Dr. B. reads his *watchful Legions*, for a reason which is answer'd in my Note on v. 169.

VER. 329.

TRANSFIX *us to*, &c.

Dr. B. reads *FAST fix us to*, &c: but when the same Weapon, which goes thro' a man's body, fixes him to the ground, he is properly said to be *transfix'd* to the ground.

VER. 347.

*Till, (as a signal given the uplifted Spear
Of their great Sultan waving to direct
Their course) in even ballance down they light &c.*

So the passage should be read, with a Parenthesis, as I have plac'd it: Dr. B. would read *AT a signal given*; but if *M.* had design'd *at*, he would methinks have said, *AT THE signal given*, as in I. 776. *till, THE signal given*, and II. 56. *wait THE signal to ascend*: But *as* is right; for the *uplifted Spear* was not (as Dr. B. supposes) the signal it self: it was design'd, by its *waving*, to *direct their course*, tho' it serv'd at the same time *as a signal* for them to begin to move.

VER. 351.

*A Multitude, like which the populous North
Pour'd never from her frozen loyns &c.*

Dr. B. would *eject* these and 3 more Verses; as *foisted in* by his Imaginary Editor. *Frozen loyns* (says he) is improper for *populousness*. That difficulty might be got over, by reading,

LINES, i. e. the bounds of each Northern Country : thus *line* is us'd in IV. 210. But I think that the word *loyns*, tho' *frozen* be the Epithet, may pass with a less scrupulous Reader : *Gibraltar* (says the Dr.) is a new Name, since those Inroads were made : And so every Name, mention'd in the description of *Eden* IV. 210, is new since Paradise was situated there : Is this then any Objection ? But (says the Dr.) to spread from Gibraltar to the *Libyan sands*, is to spread over the surface of the Sea : And so they might, in Ships : but the Sense of *M.* is rather this ; They pass'd over the narrow part of the Mediterranean, beneath or beyond Gibraltar, and landing at Tangier or some such place there, they from thence spread themselves as far as the sandy Country of Libya.

VER. 372.

With gay Religions full of Pomp and Gold.

Dr. B. throws away this Verse, as Unintelligible to Him : but surely by *Religions M.* means Religious Rites, as Cicero uses the word when he joins *Religiones & Cereemonias*. De Legib. lib. 1. c. 15. and elsewhere.

VER. 375.

And various Idols through the Heathen world

Dr. B. reads *And various ATTRIBUTES thro' all the World* : because he thinks that *Idols* is us'd here in a sense uncommon. But be it as uncommon

uncommon as the Dr. fancies, yet surely it is
 in its properest Sense: for *Idol* most properly sig-
 nifies the material representation and suppos'd
 resemblance of some Being which is worship'd:
 And were not the Heathen Deities known by
 their Idols? by seeing the *Idol* men knew whom
 it was design'd to represent. Each *Idol* was of
 different Make, or had something belonging
 to it, which shew'd what God it was design'd
 for. Apollo's *Idol* with a Harp, or with Rays
 about his head, shew'd that it was Apollo's; and
 so of the rest. *Thro' all the HEATHEN world*
 is right; for tho' some of them were known to
 Israel too (as the Dr. says), yet in that respect
 Israel was Heathen, so far and so long as it
 worship'd them.

VER. 376.

Say, Muse, their Names THEN known: Who
 first, who last,
 Rous'd from the Slumber, on that fiery Couch,
 At their great Emperor's call, AS next in worth,
 Came singly where he stood on the bare Strand
 While the promiscuous croud stood yet aloof?

So the passage should be pointed, and so it is
 in the two first Editions, except that in the first
 verse they have only a [,] after *known*. But
 Dr. B. has left out the Note of Interrogation
 and has made several Objections to this passage;
 the most material are These. For *then*, he says
 that the Author must needs have given it *when*.
 I think not; for the Sense is, *Muse say or de-*
clare

clare the *Names*, by which they were then known, when *wandering over the Earth* they got them new names. v. 365. and see v. 374.

The Dr's change of *as* in the 3d Verse into *and* can only be necessary upon supposition, that *rouz'd* is a Verb; but it is a Participle here. The words *as next in worth* may either relate to *Who first, who last*, or to the *Emperor's call*, i. e. he called them up *as next in worth* to him: they were the Chiefs only, for the *Croud stood aloof*. Like to this is what we read in I. 757 &c. that the Heralds by Satan's order to Council *call'd the Worthiest*.

VER. 420.

*to the brook that parts
Ægypt from Syrian GROUND*

Dr. B. reads *bound*: but that is wrong, for the brook was it self the *bound* both of Ægypt and Syria, because it parted them. So III. 536. *where the Holy Land BORDERS on Ægypt*.

VER. 423.

These FEMININE

Dr. B. reads *These FEMALE DEEM'D*, and says, that *feminine* does not correspond to *Male*, but to *Masculine*: but the contrary is true in IX. 458. and X. 893. He adds, *deem'd*, thought so, by their worshippers; for it was nothing but Opinion. Can this be the true reading, when M. says immediately after, that *Spirits*, when

when they please, can either sex assume? does it not follow from thence, that they are spoken of as really Males and Females?

VER. 450.

Adonis from HIS native Rock

Dr. B. reads *its*, lest we should mistake here the River for the *beautiful Person*, which the Poets mention: But this River took its name from that beautiful Person, and may therefore be spoken of here Personally: Thus *Tyberinus* is by *Virgil*, and *Achelous* by *Ovid*: and thus *M.* in III. 359. makes a Person of the *River of God*, and of a *Lake* in IV. 263.

VER. 485.

Lik'ning his Maker to the Grazed Oxe &c.

Dr. B. thinks This and the three next Verses to be the Editor's and not *M.*'s. His Objections to them are as follow. The *grazed Oxe* (says he) is silly and superfluous, meaning the Epithet: but *M.* took it from Psalm cvi. 20. *Thus they chang'd their Glory into the Similitude of an OXE THAT EATETH GRASS.* Again, he says, that *pass'd from Egypt marching* is quite wrong, because in Exod. XI. 4. it is said *God went out into the MIDST of Egypt*: but yet in ch. XII. 12. God says, *I will pass thro' the midst of Egypt*: and will not That justify *M.*'s word *pass'd*? Next the Dr. objects to *bleating Gods*, and says that in the Text it is

D only

only said, *The first-born of Men and all Cattle*; but in ch. XII. 12. where those words are, it is added, *and against all the Gods of Egypt I will execute Judgment*: (see also Numb. xxxiii. 4.) where by *Gods M.* seems to have understood Cattle, and particularly Sheep: whether he understood the Text aright or not, is not to our present purpose: But (says the Dr.) the *Egyptians* did not worship *Sheep*, they only abstain'd from eating them: Was not *Jupiter Ammon* worship'd under a Ram, hence *Corniger Ammon*? *Clemens Alex.* tells us that the People of *Sais* and *Thebes* worship'd *Sheep*; and *R. Farchi* upon *Genes.* xvi. 34. says that a *Shepherd* was therefore *an Abomination* to the *Egyptians*, because the *Egyptians* worship'd *Sheep* as Gods. These Authorities will serve to justify our Poet, and keep the Reader from joining with the Dr, to throw out these four Verses.

VERSE 504.

*when the hospitable door
Expos'd a Matron to avoid worse rape.*

So *M.* caus'd it to be printed in the second Edition: the first ran thus,

*when, hospitable doors
YIELDED THEIR MATRONS to prevent worse
rape.*

And *M.* did well in altering the passage: for it was not true of *Sodom*, that a *Matron* was yielded

yielded there; the Woman *had not known Man*, Gen. xix. 8. And as she was only offer'd, not accepted; it is not so proper to say that she was *yielded*. But observe that *M.* in the second Edition changed *yielded* into *expos'd*, because in what was done at *Gibeah*, Judg. xix. 24. the *Levite's* wife was not only *yielded*, but put out of doors and *expos'd* to the Men's Lewdness. Why then does Dr. *B.* prefer *M's* first reading to his second, when he alter'd the Passage to make it more agreeable to the scriptural story?

VER. 522.

but with looks

Down-cast and damp, (yet such wherein appear'd
Obscure some glimpse of Joy, to have found their
Chief
Not in despair, to have found themselves not lost
In loss itself), which on his Count'nance cast
Like doubtful hue.

So this passage should have been printed, with a Parenthesis where I have plac'd it: because the words *which on his Count'nance cast* &c. refer to *down-cast and damp*, and not to the words immediately preceding them, as the Reader will readily acknowledge, when he considers the whole Passage.

VER. 543.

Frighted the REIGN *of Chaos.*

Dr. *B.* reads *Realm*, thinking that *M.* could never use *Reign* as *Regnum* is us'd sometimes

for the *Region*, the *Space*. But in X. 283. he speaks of the *waste, wide ANARCHY of Chaos damp and dark*, where the Epithets shew that *Anarchy* signifies the *Region*, the *Space*, as *Reign* does here: and so *Spenser* taught our Poet to speak: for he says in Book II. Canto VII. 21.

That straight did lead to Pluto's grisly REIGN.

VER. 565.

Of Warriors OLD, with ORDER'D Spear and Shield.

Dr. B. reads *Of Warriors BOLD, with PORTED Spear and Shield*: We had (he says) *Heroes old* before, and therefore by *bold* we avoid the Repetition. But it was 13 Verses before, and therefore *M.* might without blame use the word *old* here again. Besides, he seems to use it here in a different sense; for by *Warriors old* may not be meant the Warriors of ancient times, but long-experienc'd Warriors, as in *Sampson Agon.* v. 140.

OLD WARRIORS turn'd

Their plated backs under his heel.

Dr. B. is again wrong in changing *order'd* into *ported*: for *ported Spear* (as appears from IV. 980. cited by the Dr.) is a Spear borne with the point toward the Enemy: but here *M.* uses a Comparison, to represent an Army not prepared to fight, but standing in military Order and

and Discipline about their General: see v. 569. *Order'd* therefore signifies borne or carry'd regularly; according to military Exercise: thus both the Spear and the Shield were *order'd*: but *port'd* can never be apply'd to the *Shield*, however it may to the *Spear*. And This suggests another reason against reading *bold*; for it is the regular Discipline, and not the Courage or *Boldness* of the Warriors, that is brought for a Comparison; since they, who are compar'd to the Warriors, were then only *awaiting the Command of their Chief*.

VER. 575.

*than that small INFANTRY
Warr'd on by Cranes.*

I have no intention to justify the Pun in the word *Infantry*; but I cannot agree with Dr. B. who thinks that this whole Comparison was *foisted in*, and that M. would not have written *Infantry*, but *Cavalry*, since the *Pygmies* fought not on Foot, but riding upon Rams and Goats. *Pliny* indeed represents them as riding so; but neither *Homer* nor his Scholiast on *Iliad* III. 3. hint any thing of the *Pygmies* riding, when they fought with the Cranes; and *Pliny* only mentions it as a Report. On the contrary, *Juvenal* seems to suppose that they fought on foot; for in *Sat.* XIII. 173. he calls them a *Cohors*, which signifies a *body of foot*; and in v. 168. he says, *Pygmæus parvis CURRIT bel-later in armis &c.*

VER. 587.

*thus far these beyond
Compare of MORTAL Prowess.*

Dr. B. would have us read RIVAL *Prowess*; because *Homer's auxiliar Gods* being mention'd, v. 579. it was not sufficient to place *These* above *mortal*. But the Comparison is made between Satan's Troops and the Troops that fought at *Ilium*; it is only a Circumstance taken notice of *en passant*, that the Gods assisted the two Armies at *Ilium*: they are no part of the Comparison, and therefore *mortal* may be justify'd.

But Dr. B. thinks farther that *Thus* has no sense here, and that it shews the rest to be interpolated: But *Thus* is right: the sense is; *These* (Satan's Troops) being *far beyond compare of mortal Prowess thus*, i. e. as I have been describing, *yet observ'd their dread Commander.*

VER. 590.

*In shape and GESTURE proudly eminent
Stood like a Tower.*

Dr. B. says that he cannot comprehend what is the *gesture of a Tower*, and therefore he is sure that M. gave it *In shape and STATURE &c.* But in my opinion the common reading does not ascribe *gesture* to a *Tower*. The words *like a Tower* are a short Similitude, and it is not necessary that the Similitude should correspond with every circumstance of the Description to which it refers.

VER.

VER. 603.

but under BROWS

OF dauntless Courage.

Dr. B. reads *but under BROW SAT dauntless*, &c: because (says he) SUB FRONTE, IN SUPERCILIIS is the seat of Haughtiness and Pride. True; and Therefore the common reading is right: for the Care, which sat on his faded Cheek, was under brows of dauntless courage, because dauntless courage was seated in those brows, in superciliis.

VER. 605.

Signs of Remorse and PASSION.

Dr. B. reads, *and PITY*, thinking *Passion* to be too wide a word, and to comprehend Disdain, Rage, &c. quite contrary to *Remorse*: but *Passion* signifies here grief, vexation, &c. (consistent with *Remorse*), and so it again signifies in X. 718.

VER. 606.

The Fellows of his Crime, the Followers rather.

Dr. B. reads, *The Fellows and the Followers of his Crime*: because (he says) all were not his followers; the Archangels his *Compeers*, were *Fellows* of his Crime, the lower Angels were *Followers*. But I don't find that any of them, except Satan himself, were Archangels; if any were, yet he was above them, and was an *Hierarch*. Most certainly they were *all* his *Followers*:

they were all *led under his conduct*, v. 130. and even Beelzebub the *next to Satan in power*, v. 79. was but *Regent under him*. V. 698.

VER. 610.

*Of Heaven, and from ETERNAL SPLENDORS
flung.*

Dr. B. reads *ethereal Splendor* : but *Splendors* are *Glories* : and *eternal* is right here, because *Heaven* being mention'd before, there is no need of *ethereal* to determine the place of those *Splendors*. See my Note on III. 349.

VER. 621.

Words INTERWOVE with sighs.

Dr. B. reads, *interrupt* : but his own quotation from *Fairfax's Tasso* XII. 26. justifies *interwove*, as to the Sense,

Her sighs her dire complaint did INTERLACE :
And the word it self is us'd by M. in the Mask,
INTERWOVE with flaunting Honysuckle.

VER. 635.

For Me be witnesses all THE Host of Heaven.

Not the whole Host of Heaven, (says Dr. B.) for 2 thirds continuing in Faith and Happiness, could not be *here* his witnesses : and therefore he reads *all THIS Host of Heaven*. But why may not the words *all the host of Heaven* mean, ye who are the host of heaven ? as elsewhere he calls his Crew *Deities of heaven* : Or why may

not

not those who were absent be appeal'd to as witnesses, in the same manner as if they were present? there is a Pathos in such a manner of speaking. But if THE were wrong, we might read with less Alteration,

For Me be witness all YE Host of Heaven.

VER. 636.

If Counsels DIFFERENT.

Dr. B. reads, *IF Counsels E'ER DEFERR'D*. The reason, which he gives, is, That there is no hint in all the Poem of Satan's *differing* from all the Council or acting without their consent. True; but no more is there any hint of his ever having *deferr'd* or *delay'd* Counsels publicly resolv'd on: Why then is not This reason as strong against *e'er deferr'd*, as against *different*? I am for keeping the word *different*; and I think that Satan means to say, that He had not *lost their Hopes*, by ever having *differ'd* from the publick Vote and Opinion: If this be the sense of the Place, and Satan spake Truth, it must follow of course that there is no Hint in all the Poem of *Satan's* having ever *differ'd* from all the Council. The Doctor's objection against the common reading is the very foundation, upon which it is to be justify'd.

VER. 647.

that HE NO LESS

At length from us may find, Who overcomes &c.

Dr. B. reads *That LESSON HE At length &c.*
That Lesson, That Maxim, Who overcomes &c.

But

But then it should have been *THIS Lesson*: for in propriety of Grammar *This* refers to what follows, *That* to what went before. The common reading therefore is better, *that he no less, neantmoins, nevertheless, may find &c.*

VER. 662.

Open or UNDERSTOOD

Dr. B. reads *underhand*; for (says he) what is *understood*, is not conceal'd, but *open*: But he mistakes the sense of the word *understood* here; for *M.* means by it, not express'd, not openly declar'd, and yet imply'd: as when we say that a Substantive or Verb is *understood* in a Sentence.

VER. 667.

with grasped ARMS

Dr. B. reads *Swords*; because *Arms* (he says) is too general, including Helmet, Shields, and all: But the Epithet *grasped*, join'd to *Arms*, determines the expression to mean *Swords* only, which were spoken of a little before Ver. 664.

VER. 669.

towards the VAULT of Heaven

Dr. B. reads *the WALLS of Heaven*. The Emendation is good; and to the Quotations, which he brings to justify it, we may add II. 1035, and III. 71, 503.

VER.

VER. 690.

and dig'd out Ribs of Gold.

Dr. B. reads *SEEDS of Gold*: but if this has any meaning, it does not signify *Gold*, but that of which *Gold* is generated: which according to M. is *Sulphur*, for in v. 674. he calls Metallic Ore in general *the work of Sulphur*: and therefore *Seeds of Gold* in this sense will not come up to the Poet's meaning. He gave it *Ribs of Gold*, and meant veins of Gold-Ore, which are a sort of *Ribs* to the Earth. I don't doubt but the Poet here by saying, *They open'd into the Hill a spacious wound, and dig'd out Ribs of Gold*, alludes to the formation of Eve VIII. 463. he *Open'd my Left, and took from thence a Rib: — wide was the wound.*

VER. 695.

*Learn how their greatest Monuments of Fame
AND Strength and Art, &c.*

Here are three things (says Dr. B. very justly) distinguished for *Monuments*, viz. *Fame, Strength, and Art*; but if you separate *Strength* and *Art* from *Fame*, what has *Fame* to subsist on? he reads therefore *FOR Strength and Art &c.* But by an easier Alteration we may clear the passage thus,

*Learn how their greatest Monuments of Fame
IN Strength and Art are easily outdone &c.*

The

The construction will then be, *Are easily outdone* IN *Strength &c.* or *Monuments* founded IN *Strength &c.* Concerning the frequent mistakes of *in* and *and*, see my Notes on I. 90, and II. 304.

VER. 703.

FOUNDED *the Massy Ore*
Severing each kind, and scum'd the Bullion Drofs.

Dr. B. says that *Bullion drofs*, is a strange Blunder to pass thro' all Editions: He supposes that the Author gave it *and scum'd* FROM *Bullion Drofs*. But I believe that the common reading may be defended. The word *Bullion* does not signify *purify'd Ore*, as the Dr. says; but Ore boiled, or boiling; and when the Drofs is taken off, then it is *purify'd Ore*. M. makes *Bullion* an Adjective here, a thing very frequent with Him; and so *Bullion Drofs* may signify the *Drofs, that came from the Metal*, as *Spenser* expresses it, or the *Drofs* that swam on the surface of the boiling Ore. The sense of the Passage is this; They *founded* or melted the Ore that was in the *Mass*, by separating or *severing* each kind, *i. e.* the Sulphur, Earth &c. from the Metal; and after that, they *scum'd* the *Drofs* that floated on the top of the boiling Ore.

VER. 720.

Belus or Sérapis.

Dr. B. objects against five Verses here: one of his Reasons for so doing is, that *Serapis* has the Accent on the first syllable, whereas he quotes Authorities to shew that it should have it on the
second

second. But there are other Authorities, which may serve to justify *M.* for we read in Martianus Capella, *Te Seräpin Nilus &c.* and in Prudentius *Isis enim & Seräpis, &c.*

VER. 745.

On Lemnos, th' ÆGEAN Isle.

Dr. *B.* reads *On Lemnas*, THENCE HIS Isle, and calls it a scandalous fault, to write *Ægean* with a wrong Accent for *Ægëan*. But *M.* in the same manner pronounces *Thyéstean* for *Thyestëan* in X. 688. and in Par. Reg. IV. 235, we read in the first Edition, which Dr. *B.* pronounces to be without faults,

Where on THE ÆGEAN Shore a City stands.

And *Fairfax* led the way to this manner of pronouncing the word, or rather to this Poetical Liberty; for in his Translation of *Tasso* I. 60. he says

O'er ÆGEAN Seas thro' many a Greekish Hold.
and in XII. 63. AS ÆGEAN SEAS, &c.

VER. 769.

WITH *Taurus rides*.

Dr. *B.* reads IN *Taurus rides*, and says, Does *Taurus* ride too, a Constellation fix'd? Yes, or else *Ovid* is wrong throughout his whole *Fasti*, where he describes the rising and setting of the Signs of the Zodiac: See what he says of the rising of *Taurus* in v. 603. and our Author in

X. 663. speaking of the Fix'd Stars, says, *Which of them rising with the Sun, or falling, &c.*

VER. 785.

Wheels her pale COURSE.

D. B. reads *pale* CARR: but *course* is right; for it is usual with Milton to apply that Epithet to the *course* which more properly belongs to the Body that moves. So in Par. Reg. I. 253. he speaks of a Star's BRIGHT *course*, because the Star was *bright*, as he says PALE *course* here, because the Moon is *pale*. See my Note on II. 561.



BOOK.



B O O K II.

V E R. 2.

the wealth of ORMUS and of IND.

i, e, **D**iamonds, a principal part of the wealth of *India* where they are found, and of the Island *Ormus* which is the Mart for them.

Dr. *B.* not understanding the passage thus, would read of *HERMUS and of TAGE*, because (as he says) these two Rivers abound with Golden Sands, and because they are in the West; which the opposition of the East in next verse requires, as he thinks. But since *Hermus* and *Tage* are noted only for Golden Sands, therefore they cannot have been intended by *M.* here: for *Gold* is mention'd in the 4th Verse, and therefore the Wealth here spoken of must be of another kind. In answer to the Dr's other Objection, (that *M.* could not mean *Ormus* and *Ind*, places in the East, because the East is distinctly mention'd in the next Verse) it may be reply'd that *Ormus* and *Ind*, being Places whose Situation were well known to be in the East, that Circum-

stance

stance is Therefore not mention'd: but when he comes to speak of *Pearl* and *Gold*, he mentions the East, because the best kinds of them are found there. The Distinction is not between the Wealth of the West and of the East; but between three sorts of Riches, all in the East, *Diamonds*, *Pearls*, and *Gold*: and thus these three are join'd in v. 634. *In Pearl, in Diamond, and Massy Gold.*

VER 3.

*with richest hand
Showers on her Kings Barbaric Pearl and Gold.*

Dr. B. alters the Passage thus—*with richest hand
Sows on her CLIME Barbaric Pearl and GEMS.*

But *M.* certainly gave it *Gold*, and in the Epithet imitated Virgil's *Barbarico postes auro* &c. *Æn.* II. 504. To *sow the Earth with Pearl* is *M.*'s expression, as the Dr. proves; but did *M.* ever say *sow Pearl on the Clime*? the word *Clime* or *Climate* means not only the Earth, but the Region of the Air over it &c. and therefore it can't properly be said to be sow'd. Dr. B. asks, what's that? *shower'd with hand*? it is the same as *M.* says in v. 640. *Who shower'd with copious hand.* But what (says he) is *shower'd Gold on her Kings*? The sense might be, bestows on her Kings, furnishes the Country, and Therefore the Kings (who have the largest share of its Riches) with *Pearl* and

and Gold. But I rather believe that *M.* alludes here to the Custom us'd at the Coronation of Kings in some Countries of the East; for *Cherefeddin Ali* the Persian in his History of *Timur-Bec* (translated by Mr. *Petis de la Croix*) says that when he was crown'd, the Princes and Emirs *repandirent à pleines mains sur sa tête quantité d'Or & de Pierreries selon la coutume.* livr. 2. ch. 1.

VER. 25.

the happier State
In Heaven, which follows Dignity, might draw
Envy from each Inferior.

Dr. B. reads thus,

the happier state
In Heaven from each Inferior might have drawn
Envy, which follows Dignity.

This is good sense indeed; but is not *M.*'s meaning. He meant that the Higher in Dignity any Being was in Heaven, the happier his state was; and therefore Inferiors might there envy Superiors, because they were happier too. So that here is no occasion for any Alteration of the Order of the words.

VER. 47.

AND rather than be less
Car'd not to be at all.

Dr. B. reads HE rather than &c. because at present the Construction is and his trust car'd

E

not

not &c. But such small Faults are not only to be pardon'd but overlook'd in great Genius's. Fabius VIII. 3. says of Cicero, *In vitium saepe incidit securus tam parvæ observationis*: and in X. i. *Neque id statim legenti persuasum sit omnia, quæ magni auctores dixerint, esse perfectâ; nam & labuntur interim & onercedunt, &c.*

VER. 56.

SIT lingering here

Dr. B. reads *STAY* *lingering here*, because we have before *STAND in arms*: but *stand* does not always signify the posture, see an Instance of this in St. John. I. 26. To *stand in arms* is no more than to *be in arms*. So in XI. i. of Adam and Eve it is said that they *STOOD repentant*, i. e. were repentant; for a little before it is said that they *prostrate fell*. That *sit* is right here, may appear from v. 164, 420, 479.

VER. 69.

Mix'd with Tartarean Sulphur

Dr. B. says that the *Throne* could not be *mix'd with sulphur*, unless it was batter'd to pieces and pounded with it; and therefore he reads *marr'd*: But *mix'd* is right, and signifies *fill'd with*; it is an Imitation of what Virgil says in *Æn. II. 487.*

At

At domus interior gemitu miseroque tumultu
MISCETUR.

VER. 78.

When the fierce Foe &c.

Against Dr. B's objection to this passage, and
Alteration of it, see my Note on l. 169.

VER. 130.

that render all access

IMPREGNABLE

Dr. B. reads *Impracticable*, because he thinks
that *access* here does not signify the *place of*
access, but the *act of acceding*. But it may
mean the *place of access* here, as it does in
l. 761.

all ACCESS was throng'd, the Gates
And Porches wide.

VER. 135.

and at our heels all Hell should rise
With blackest INSURRECTION, to confound &c.

Dr. B. reads *blackest INFUSCATION*; which
expression I will not call a Vicious Tautology,
because the Dr. has shew'd that Virgil us'd much
the same. But then to *rise with Insurrection*
is no more Nonsense than *blackest Infuscation*,
i. e. *blackest darkning*. Nay the present reading
is much more justifiable than the Dr's, because
the Epithet *blackest* join'd to *Insurrection* shews
that not merely a *rising*, but a *rising* in some

terrible manner is imply'd. We may help the Expression a little by pointing the Sentence thus,

*and at our heels all Hell should rise,
With blackest Insurrection to confound &c.*

VER. 1ST.

Devoid of Sense and MOTION

Dr. B. reads *Action*: but *Motion* is the same, and a philosophical word; a power to *move* including a power to act.

IBID.

*and who knows
(Let this be good) whether our angry Foe
Can give it, or will ever?*

Dr. B. thinks that there is a Contradiction between This and what follows; That being here represented as Doubtful, which in the next Sentence is represented as Certain. He therefore would read

*and who SAYS
(Let this be good) THAT our INCENSED Foe
Can give it, or will ever?*

The alteration is great, and (what is worse) is needless: for it is no Contradiction, first to speak of a thing as Doubtfull, and afterwards (as upon second thoughts, as upon better consideration) to pronounce it absolutely Certain. There is a peculiar force and strength, when the Sentence thus rises; and the Argument is the Stronger, for not having been push'd with all its weight at first.

VER.

VER. 196.

Chains and these Torments? better THESE than worse

Dr. B. reads *better* **THUS** *than worse*; because (he says) that they were even Then loose from their Chains: but they were not loose from their *Torments*, and therefore the word *these* may refer to Them.

VER. 204.

*I laugh, when those who at the Spear ARE bold
And vent'rous, if that fail them, shrink and
fear &c.*

Dr. B. reads *so* instead of *are*, and says that otherwise there will be a want of the Particle *but* before the words *if that fail them*. But the Dr. is strangely mistaken; for, if we read *so*, then we shall want some words to compleat the sentence: for then the Construction will be, *when those who shrink and fear*: what of those? nothing is said; the sentence is suspended. But all is well, if we point the Verses thus,

*I laugh, when those, who at the Spear are bold
And vent'rous, (if that fail them) shrink and
fear &c.*

The sense is, *I laugh when those shrink and fear upon the Spear's failing them, who are bold and vent'rous at the Spear*, i. e. when they are fighting with it.

E 3

VER.

VER. 220.

This Horror will grow mild, this Darkneſs
LIGHT

Dr. B. reads *leſs*, and ſays that it is *quite too much* that the *Darkneſs* ſhould turn into *light*: but ſurely this is no more than for *Horror* to turn into *mild*: both *Mild* and *Light* don't expreſs the higheſt degree, but only ſomething that, in compariſon of what they then ſuffer'd, might be call'd *mild* and *light*.

VER. 232.

when everlaſting Fate ſhall YIELD
To ſickle Chance, and Chaos judge the ſtriſe.

Dr. B. reads

when everlaſting Fate ſhall PLEAD
WITH *ſickle Chance &c.*

for (ſays he) if Fate *yields* to Chance, it prevents a following *ſtriſe*. But he miſtakes M's Senſe, which is; When Fate ſhall yield or give way to Chance (ſo as that we may have a chance of ſucceeding in our attempt) and when *Chaos* ſhall *judge the ſtriſe* between the King of Heaven and Us; not between *Fate* and *Chance*, as the Dr. ſuppoſes.

VER. 245.

and his Altar breathes
Ambroſial Odors AND *Ambroſial Flours.*

Dr.

Dr. B. would read *from for and*: and asks how an *Altar* can *breathe Flours*, especially when *Flours* are, as here, distinguish'd from *Odors*? But, when the *Altar* is said to *breathe*, the meaning is that it *smells of*, it *throws out the smell of*, or (as M. expresses it IV. 265.) it *breathes out the smell of* &c. In this sense of the word *breathe*, an *Altar* may be said to *breathe Flours*, and *Odors* too as a distinct thing; for by *Odors* here M. means the smells of Gums, and sweet spicy Shrubs, see VIII. 517. Not unlike is what we read in *Fairfax's Tasso* XVIII. 20.

Flowers AND Odors sweetly smell'd.

VER. 255.

*Hard Liberty before the EASY Yoke
Of servile pomp*

Dr. B. reads *before the LAZY Yoke*; and says that the *Yoke* was so far from being *easy*, that it was *wearisom* and unacceptable: To aspiring minds it was so, but Satan here speaks of what it was in its self: and in its nature it was *easy*; as Saran himself allows in IV. 45.

*nor was his Service HARD;
What could be less than to afford him Praise,
The EASIEST recompence?*

VER. 294.

the Sword of Michael

Dr. B. reads, *the edge of Michael's Sword*, because (he says) *Michael, Raphael* &c. are generally

nerally pronounc'd with but 2 Syllables. The Dr. in his Note on XI. 466. goes farther, and asserts that they are *always* but 2 Syllables: But before he had gone so far in his Emendations he might have remark'd, that these words are made to consist of 3 Syllables in VI. 202, 363, 411. VII. 40. XI. 235: and we find the same in XI. 552. XII. 466. So also *Fairfax* in the Argument of Book IX of his *Tasso* and elsewhere makes *Michael* 3 Syllables.

VER. 304.

*And Princely Counsel in his face yet shone
Majestic, tho' in ruin.*

Dr. B. asks how *Counsel* could *shine*, or be *majestic*, or *be in ruin*: and therefore he reads *And Princely FEATURE in his Face &c.* But it is *his Face* which is here said to be *majestic tho' in ruin*, not *Counsel*; that is the Dr's mistake. Or perhaps it is the Person of *Beelzebub* which is describ'd as *majestic in ruin*; for *in his Face* is the same as *in the Face of Him* (see my Note on I. 90.) In the Poetical Stile *Princely Counsel* may properly be said to *shine* in *Beelzebub's* face: the way of speaking is common among Poets; thus *Fairfax's Tasso*. XIII. 70. *Out of his Looks shon Zeal &c.* But if the Dr. will not allow that which appears visibly and eminently, to be said to *shine*, yet rather than agree with his great Alteration of the Text, I shou'd choose to read

*And Princely Counsel; AND his Face yet shone
Majestic, tho' in ruin.* See I. 591.

VER.

VER. 309.

Or Summer's noon-tide AIR.

Dr. B. reads *Hour*, and says that it is not the *Air*, but the *Hour* which makes Stillness in hot Countries, all Creatures being then retir'd to Shade and Rest: Then he quotes *Callimachus* as using the Phrase *μεσημεριαν ὥραν*, equivalent (he thinks) to *noon-tide Hour*. But this answers only to *Noon Hour*, or *Noon-tide*: no one ever said *noon-tide Hour*, because *tide* is the same in such expressions as *time* or *hour*: *Hour* therefore is superfluous; and is very foreign to what *M.* meant. In hot Countries hardly any Wind blows at *noon-tide*; in the Afternoon or towards Evening the *cool Breezes* begin: So in X. 93.

*Now was the Sun in Western cadence low
From Noon, and gentle AIRS due at their hour
To fan the Earth now wak'd.*

VER. 329.

What sit we then projecting Peace AND War?

Dr. B. reads *Peace* OR *War*: perhaps better, *Peace* IN *War*: They were already engag'd in war: for it follows, *War has determin'd us*. See my Note on I. 90.

VER. 335.

what PEACE can we return?

Dr. B. reads *Faith*: but *Peace* is right, because it is oppos'd in the next Verse to *Hostility*,

lity, and in v. 329, we had *What fit we then projecting PEACE and War?* by *Peace* is here meant a peaceable disposition.

VER. 337.

and Revenge (tho' slow)

Yet ever plotting &c.

So we should read this Passage, for the sake of Perspicuity inserting the Note of a Parenthesis.

VER. 352.

and by an OATH,

That shook Heaven's whole Circumference, confirm'd.

Dr. B. reads *and by a NOD &c.* thinking that *M.* here had in view what *Homer* and *Milton* say of *Jupiter's Nod*: but they (I think) don't represent *Jupiter* as using that *Nod* to confirm what he utter'd: *M.* alludes (no doubt) to what *St. Paul* says of God *Hebr. vi. 17. he confirm'd it by an Oath.*

VER. 362.

HERE perhaps.

Dr. B. says that *M.* must have given it *there*: but I think not: in v. 360 it is *this place*, and therefore *M.* gave it *here*, i. e. in the place which I am speaking of. *M.* frequently uses *now* and *here*, not meaning a Time or Place *then* present to Him or his Speakers *when* they are speaking; but that Time and that Place which He or They are speaking of. The want of observing

ving This has made Dr. B. alter the Text very frequently, particularly thrice in the compass of a few Verses, III. 606, 613, 615.

VER. 407.

or SPREAD *his airy flight*

Dr. B. reads *steer*, and so M. sometimes speaks: but *spread* is as well as *steer*: for in the Mask He says to Lady Derby, *Mark what radiant state she SPREADS*: and in the same poetical manner he says of the Swan VII. 439. *She ROWS her state with oary feet.*

VER. 409.

*Over the vast Abrupt, e'er he arrive
The happy Isle? what &c.*

So we should read with a Note of Interrogation after *Isle*. But Dr. B. alters the Passage thus

*Over the vast Abrupt? SAY, he ARRIVES
The happy Isle: what &c.*

The common reading (he says) supposes, that he will arrive at last, which was hazardous and uncertain. But while *Beelzebub* was speaking, *Satan* was intending to try, and therefore he must have expected and suppos'd that he should arrive there: see v. 979. But after all, *e'er he arrive* may as well signify *e'er he can arrive*, as *e'er he shall arrive*: and that sense is clear of the Dr's Objection.

VER.

VER. 441.

Threatens him PLUNG'D in the abortive Gulph.

Dr. B. reads

Threatens him SWALLOW'D in TH' abortive Gulph.

But M. more generally says *swallow'd up*: The Dr. thinks his *swallow'd* would be more strong and formidable. True, but it would ill agree with the word *threatens* here: for he would be more than *threatned* with the loss of Being, if he were *swallow'd* in the Gulph, he would actually have lost his Being: for *swallow'd in the Gulph*, *lost*, and *perish'd* are synonymous in Milton: Thus in v. 149.

*To PERISH rather SWALLOW'D up and lost
In the wide Womb of uncreated Night.*

Therefore *plung'd* is right; and M. uses this word again on the very same occasion in X. 476. *PLUNG'D in the womb of unoriginal Night &c.*

VER. 483.

*for neither do the Spirits damn'd
Lose all their Virtue: LEST bad men should boast
Their specious Deeds on Earth.*

Here Dr. B. asks, Whether the Devils retain some of their Virtue, on purpose *lest bad men should boast* &c. This being an absurdity, he reads *LESS should bad men boast* &c. But there is no occasion for the Alteration. To take the force of the word *lest*, we must suppose
the

the Author to have left his Reader to supply some such Expression as This, This Remark (of the Devils not *losing all their virtue*) I make, *lest bad men should boast &c.* Dr. B. knows that *μή* in Greek and *ne* in Latin are often thus us'd. M. here seems to have had in view *Eph. ii. 8, 9. By Grace ye are saved, thro' Faith, — not of Works, LEST any MAN SHOULD BOAST.* Not, that they were *saved not of Works*, on purpose *lest any man should boast*, but St. Paul puts them in mind of that, and made that Remark to prevent their *boasting*. So in V. 890. before the words *LEST the Wrath impendent &c.* these words (*but I fly*) are to be supply'd in the Construction.

VER. 494.

bleating HERDS

Dr. B. reads *Flocks*, and says that *Herd* is a word proper to Cattle, that do not *bleat*. But *Herd* is originally the common name for a number of any sort of Cattle: Hence *Shepherd*, i. e. *Sheep-herdsman*.

VER. 495.

that Hill and Valley rings

Dr. B. reads *Hills and Vallies ring*, because *Fields* went before in the Plural Number: but we have in XI. 116.

Of HILL and VALLY, Rivers, Woods, and Plains

See also VI. 784.

VER.

VER. 498.

*tho' under Hope
Of Heavenly Grace: and, God proclaiming
Peace
Yet live in Hatred.*

So this Passage should be pointed with a Colon after *Grace*: for the Contrast is between *Peace* and *Hatred*. And so it is in the first Edition.

VER. 516.

four SPEEDY Cherubim

Not much need of *Swiftness* to be a Trumpeter (says Dr. B.) and therefore he reads *sturdy*: but a Trumpeter has as little need of *Sturdiness*. By the Epithet *speedy*, *M.* means that they were quick in obeying the Orders of their Commanders.

VER. 517.

the sounding ALCHEMIE

Dr. B. reads *Orichacle*: But, since he allows that *Gold and Silver Coin, as well as Brass and Pewter, are Alchymie, being mix'd Metals*, for that reason *Alchymie* will do here; especially being join'd to the Epithet *sounding*, which determines it to mean a Trumpet, made perhaps of the mix'd Metals of *Brass, Silver &c.*

VER. 528.

*Part, on the Plain or in the Air sublime,
Upon the Wing, or in swift Race contend &c.*

So

So this Passage should be pointed, and the sense of it is; Part of them was contending who were swiftest in Flying or Running; while another Part v. 531. was contending on Horseback: so that these two Verses are a description of what only One Part did, display'd indeed in two Instances of their contending. But for want of observing this, Dr. B. would alter the Passage thus,

*Part on the Plain, PART in the Air sublime,
THESE on the Wing, THOSE in swift Race
contend &c.*

My account of the Passage, pointed as above, shews how unnecessary this Alteration is.

VER. 551.

FREE Virtue should enthrall

Dr. B. reads THEE, *Virtue* &c. because (he says) if *Fate* should *enthrall Virtue*, she was never *Free*, nor can be. But why may not *M.* be allow'd to say *Free Virtue*, when he means *Virtue* that ought to be *Free*?

VER. 561.

in WANDRING mazes lost

Dr. B. reads *winding*: but *wandering mazes* means *mazes* in which a man *wanders*: like to this is *mazy error* in IV. 239. and *wandering errors* in Fairfax's Tasso, V. 1. It is usual with *M.* to give that Epithet to the Thing, which more properly belongs to the Person, as may be seen in my Note on I. 785.

VER.

VER. 568.

or arm the OBDURED breast.

So we read in the two first Editions: but Dr. B. has printed *obdurate*. M. again uses the word *obdard* in VI. 785.

VER. 580.

Heard on the ruefull STREAM

Dr. B. reads either *Heard on the ruefull SHORE.* or *heard FROM the ruefull stream:* for (he says) *on the stream* supposes the Hearer himself to be on the River. But the Text is right, and the sense is This; The Hearer, standing on the Shore, *heard* the Lamentation sounding *on the stream.* The words do not point out where the Hearer, but where the Lamentation was.

VER. 589.

All in a moment and so near the brink.

This Verse Dr. B. throws out, because *all in a moment* he thinks express'd before in v. 585: but that was 25 Verses before, a sufficient distance. He adds, *if they ferry'd to and fro in hopes to drink, the nearer the brink (the shore) the worse for that purpose.* But *brink* here may not mean the Shore, but the brim or surface of the Water; and the Construction is, The *brink* being *so near* to them, This was a great Aggravation of their Misery, that when

when the Water was so near as to seem within reach, yet they could not reach it or get one drop of it. This way of throwing in a sort of supernumerary Verse is very Beautiful in Poetry; and *M.* practises it often, as in IX. 433. and in *Sampson Agon.* v. 150.

VER. 611.

Medusa with GORGONIAN terror guards &c.

Dr. B. reads, *MEGÆRA with TARTAREAN terror &c.* *Medusa* (says he), one of the Gorgons, never did such work in Hell; her petrifying head being fix'd in the Shield of *Minerva*. But how is this any Objection to the common reading, which says nothing of *Medusa's* petrifying head; but only of her power of frightening? *M.* places the Gorgons in Hell, v. 628. as *Vergil* had done before him in *Æn.* VI. 289. and *Tasso* in IV. 3. and therefore *Medusa*, with her *Gorgonian terror*, may be allow'd a place here.

VER. 631.

Puts on swift WINGS.

Dr. B. reads *Puts on, swift-WING'D*, and calls the common reading a merry blunder of the Editor or Printer; *Satan* (says he) puts on Wings like *Dædalus*, I suppose, as if he had no natural Wings of his own. But puts on, he explains by puts forward, (and who ever understood it otherwise?) In this sense we may justify the common reading; *Satan puts on or*

forward *swift wings*, i. e. he makes his wings move forward swiftly: *puts on* may as well be an active Verb, as a neuter one, in this sense.

VER. 635.

towering high,

As when far off at sea &c.

To This and several Verses which follow, Dr. B. has many Objections. Why a *Fleet* (says he) when a First-rate Man of War would do? Because a *Fleet* gives a nobler Image than a single Ship. He asks, To whom does Satan appear *far off*, when none were in sight? But the words *far off* have no relation to Satan; it is only a Fleet seen *far off at sea*, which is compar'd to Satan seen, whether near or far off, it is no matter: the Comparison being founded only in Satan's and the Fleet's *towering high*, and *hanging in the Clouds*. He objects farther to *Bengala*, *Ternate* and *Tidore*; but these *exotic* names (as he calls them) give a less vulgar cast to the Similitude, than places *in our own Channel* would do: so does the *Aethiopic Sea* more than the Expression *European Seas* would. As to what he adds, *Why is all this done nightly, to contradict the whole account, since at that time a sail cannot be descri'd?* It may be answer'd, that here is no Contradiction at all; for *Milton* in his Similitudes, (as is the practice of *Homer* and *Virgil* too), after he has shew'd the common resemblance, often takes the liberty of wandring into some

un-

unresembling Circumstances; which have no other relation to the Comparison, than that it gave him the Hint, and (as it were) set fire to the train of his Imagination: (see my Note on I. 306.) So here the common Resemblance ends at *Tidore*; what M. adds, *Whence Merchants bring* &c. is a new description, and in no part of it is bound to have any Resemblance or relation to what went before: See the same thing in III. 438. *Stemming nightly towards the Pole*, means that by Night they sail northward; and yet, for all that, by Day their *Fleet* may be descri'd hanging in the Clouds.

VER. 644.

high reaching to the horrid roof,
And thrice THREE-FOLD THE Gates.

Dr. B. reads *ARCHED roof*; but *horrid* is proper, because in v. 635. the *roof* is call'd the *fiery concave*. The Dr. reads also, *And thrice THREE-FOLDED Gates*: but the Construction (I think) will not allow that: for *high reaching to the horrid roof* must be understood of the *Gates*, and as one part of the description of them, while the other part is that they were *thrice three-fold*: and therefore we can't spare the word *the* before *Gates*, because the Ablative Case put absolutely, (as it is here) seems to require that Article: And if the sense demands *the Gates*, then the word *three-fold* must remain unalter'd. But (says the Dr.) *thrice three-fold the Gates*, would make nine Gates

instead of one. No, no more than in VI. 254. where *the rocky Orb of TEN-FOLD Adamant* does not mean *ten* Adamants, but a Shield which has *ten folds* of Adamant.

VER. 654.

A CRY of Hell-hounds never ceasing bark'd &c.

Dr. B. reads a *CRUE* of *Hell-hounds*: but *MP's* *CRY* of *Hell-hounds* is of the same Poetical Stamp as *Virgil's ruunt equites & odora canum vis*. *Æn.* IV. 132. where what is proper to the *canes* is said of the *vis*; as here what is proper to the *Hell-hounds* is said of the *Cry*. We have the same way of speaking in VI. 212. VII. 65. and elsewhere.

VER. 672.

What seem'd HIS head.

Dr. B. reads *ITS head*, because we read before *Black IT stood*: but because we read afterwards *from HIS seat*, and *HE strode*, we may as well keep the common reading.

VER. 678.

*Admir'd, not fear'd: God and his Son except,
Created thing nought valu'd be nor shun'd.*

Dr. B. observes that the Expression, *no created thing*, *God and his Son except*, has been justly reprehended, as implying that God and Son were created: he therefore would read

God

God and his Son EXEMPT,
No OTHER thing OUGHT valu'd be or shun'd.

But how the difficulty is help'd by reading *exempt* instead of *except*, I don't see: and surely the last Verse could never come so out of M's mouth. Suppose we should attempt to ease the Passage by pointing it thus,

Admir'd, not fear'd, God and his Son except ;
Created thing nought valu'd be or shun'd.

In this way of reading the words *not fear'd, God and his Son except*, will be an abbreviated way of speaking: instead of, *not fear'd*, for he fear'd nothing *except God and his Son*. And then the sense of the following Verse will be, as for *created things* there was none of them that he *valu'd* or even *shun'd*, so far was he from *fearing* Them.

VER. 683.

Thy miscreated FRONT.

Dr. B. would read *Form*, and asks whether his *Front* only was *miscreated*, and whether he advanced That only, without his other Parts. But by *Front* here is meant the whole Person, as in IX. 329. *his foul esteem sticks no dishonour on our FRONT*. See also VII. 509.

VER. 689.

Art Thou He,
Who first BROKE Peace in Heaven &c.

70 A REVIEW of the TEXT of

Dr. B. reads here *brok'st*, and afterwards *drew'st* and *Thee*; because he supposes that the second Person is necessary in Construction; but when *He*, of the third Person, is nearest to the Verb, it is full as Grammatical in our Tongue to make the Verb of the third Person too: and perhaps *M.* chose the third Person rather than the second, to avoid such harsh sounds as *brok'st* and *drew'st*. The Construction is not, *Art Thou, who brokest Peace, He?* but *art Thou He*, i. e. the Person who broke Peace &c. This Construction is common enough in Scripture, from whence probably *M.* took it: See Instances in *Luke* vii. 19, 20. *Pf.* lxxi. 6. and *Pf.* lxxvii. 14. in the old Version.

VER. 700.

False Fugitive.

Dr. B. reads *HELL's fugitive*, thinking it below the Poet's thought to use the word *false* in the sense of Satan's being a *Liar from the beginning*. But he is here called *false* because he had call'd himself *a Spirit of Heaven*: compare v. 687. with v. 696.

VER. 734.

His Wrath, WHICH one day will destroy YE both.

Dr. B. reads *who*, and that would have been right, if *M.* had given it so, for *his Wrath* is the same as the *Wrath of Him*. But *which* is rather better here, because in the foregoing Verse

MILTON's *Paradise Lost*. Book II. 71.

Verse M. had said *whate'er his Wrath BIDS*: and so in IV. 912. *Wrath* is represented as punishing. The two first Editions have *YE both*, tho' Dr. B. has printed *you both*.

VER. 744.

I know THEE not &c.

Dr. B. says that the Poet gave it *I know you not*, meaning both the Daughter and the Son: but *Sin* answers in v. 647. *Hast thou forgot ME then*, and *Satan* in v. 740. says *till first I know of THEE, What Thing THOU art*: both proofs, that *Satan* spake here of *Sin* only, and not of the Daughter and Son too.

VER. 857.

*and has hither thrust me down
Into this Gloom of Tartarus profound,
To sit in hateful office; here confin'd,
Inhabitant of Heaven and Heavenly born:
Here, in perpetual agony and pain,
With terrors &c.*

Thus this passage is to be pointed, and thus the Repetition of *here* is well preserv'd, by its beginning a short Sentence each time. There was no occasion then for Dr. B. to place v. 860. before v. 858. or to throw it quite out, which he prefers to the alteration of its place.

VER. 892.

Illimitable Ocean without BOUND.

Dr. B. reads *without shore*, and says that *this same BOUND cannot be allow'd: it is the same as Boundless without bound*. To justify his reading *without shore*, he quotes v. 1011. *Glad that now his Sea should find a Shore*; which is said of Satan just getting out of the *Ocean of Chaos* into the *Confines of Light*; and therefore if This proves any thing, it proves that this *Ocean* had a *shore*, not that it was *without shore*. But that passage proves nothing, it being only a metaphorical expression. *Illimitable without bound*, is as justifiable as what M. says in l. 405. *unbottom'd infinite Abyss*, tho' *Abyss* expresses *unbottom'd*, and *infinite* signifies the same there. Besides if we take a-way *bound*, we have the very same Idea repeated in the next Verse. The Passage should (I think) be pointed thus, and then the Ideas will rise instead of being only repeated over again.

a dark

*Illimitable Ocean, without bound,
Without dimension, where length, breadth and
height &c.*

VER. 900.

*and to Battel bring
Their Embryon Atoms.*

Dr. B. gives his Vote against the word *Embryon*, as the Editor's *Manufacture*, and reads
instead

instead of it *legion'd*: but it is not proper here to call the Atoms *legion'd*, because even afterwards it is only said, that they *swarm round the Flag of each his faction*, and in v. 905. they are describ'd as only *levied*: in such a place of Confusion it would not be right to suppose them *legion'd* at all, i. e. reduc'd into regular order in legions. But what is the quarrel with *Embryon*? first the Dr. says that *ἔμβρυον* is the Singular, *ἔμβρυα* is the Plural, and therefore *Embryon* join'd here to *Atoms* is a Violation of Grammar. But *M.* uses *Embryon* here as an Adjective; as he does again in VII. 277. In *M.* the Substantive is *Embryo*, and the Plural *Embryos*, as in III. 474. and therefore there is no Violation here of Grammar. Next the Dr. objects to the sense of the words *Embryon Atoms*, which (he says) must be Infant Atoms, yet unborn of their Mother Atoms. But these *Atoms* may be called *Embryon*, because they are in their unborn state (as it were), being yet not form'd or shap'd into substance.

VER. 906.

*To whom THESE most adhere,
He rules a moment.*

Dr. B. reads *THE most adhere*, i. e. (says he) He of the four rules, while he has the Majority. But this is not *M.*'s sense; for according to Him no *Atoms* adhere to *Moist*, but such as belong to his Faction, and the same is to be said of *Hot*, *Cold* and *Dry*. Therefore the
reason

reason why any one of those four Champions *rules* (tho' but for a *moment*), is, because the Atoms of his faction *adhere most* to him. Firm dependence indeed (says the Dr.), and worthy the superlative *most*, that lasts but a *moment*: but I should think, that the less firm the dependence is, the finer Image we have of such a state as that of Chaos is.

VER. 917.

*Into this wild Abyss the wary Fiend
Stood on the Brink of Hell, and look'd a while.*

Dr. B. reads, *Look'd FROM the Brink of Hell, and stood a while*: and he calls the common reading an absurd and ridiculous Blunder; because *into this wild Abyss* relates not to *stood*, but to *look'd*, which is the Verb at the farthest distance. But if this be a Blunder, M. is elsewhere guilty of it; we may rather suppose that he could not but see it, and therefore that he thought it an allowable Liberty in writing; for thus in V. 368. he says

*what the Garden choicest bears
To sit and taste.*

Where *sit and taste* is us'd for *sitting taste*; as here *stood and look'd* for *standing look'd*.

VER. 937.

HURRIED *him*

As many MILES ALOFT.

Dr.

Dr. B. would have us read

HURL'D *him* BACK

As many FATHOMS HIGH.

But this reading will not do; for then Satan would have been just at the same highth as he was before he fell; and that was only *many a league* above the Mouth of Hell, v. 929. And yet after his rise, he is soon near the Throne of Chaos, v. 959. which was on the Frontiers of his Realm, v. 998. from which Frontiers (as Chaos says, v. 1007.) the *new world* was not far, and the new world was *fast by hanging* to Heaven, v. 1051. So that according to the Dr's reading, there was hardly space enough between Heaven and Hell, for Satan and his Host to be nine days falling thro' it, as *M.* says they were, in VI. 891. But this may be accounted for, if the space between the Mouth of Hell and the Throne of Chaos was so great as the Reading *as many Miles* (ten thousand) intimates to us: And it was properly an *ill chance* for Mankind, that he was thus speeded on his Journey so far. To say (as the Dr. does) that it was too much for one Cloud to make such an Explosion, is to pretend to know exactly what force a Cloud *instinct with Fire and Nitre*, can have in the Realm of Chaos.

VER. 956.

Of the NETHERMOST Abyss.

Dr. B. rejects *nethermost* here, and again in v. 969. and charges *M's* Blindness as the cause

of his forgetting himself here and being Inconsistent. But it is the Dr. that mistakes, and not the Poet: for tho' the *Throne of Chaos* was above Hell, and consequently a part of the *Abyss* was so, yet a part of that *Abyss* was at the same time far below Hell; so far below, as that, when Satan went from Hell on his Voyage, he fell in that *Abyss* 10000 *Fathoms deep*, v. 934. And the Poet there adds, that if it had not been for an Accident, he had been falling down there to this Hour: nay it was so deep as to be *Illimitable*, and *where highth is lost*. Surely then the *Abyss*, consider'd all together, was *nethermost* in respect of Hell, below which it was so endlessly extended: and therefore there was no occasion for Dr. B. to read here *this vast unknown Abyss*, instead of *the nethermost Abyss*, nor in v. 969. *regnant o'er this vast Abyss*, instead of *of this nethermost Abyss*.

VER. 971.

*to disturb
The secrets of your Realm.*

Dr. B. reads *to DISCLOSE*, and says that *to DISTURB the secrets* is no warrantable expression; If by *secrets* M. meant *secret things*, the Dr. may be right: but M. means rather the *secret parts* or places, as in 891. Our Poet here seems to have had in his Thoughts *Virg. Æn. l.*

327.

VER.

VER. 992.

MADE head against Heaven's King.

Dr. B. would have it *MADE'ST head* &c. thinking that the Syntax requires the second person; but see my Note on v. 689.

VER. 996.

and Heaven Gates

Pour'd forth by millions &c.

Against what Dr. B. would insert here, see my Note on I. 169.

VER. 999.

*If all I can, will serve
That little which is left so to defend,
Encroach'd on still by OUR intestine broils
Weakening the Sceptre of old Night.*

Dr. B. makes great Alterations here, and would have us read,

*If all I can, will serve
That little which is left us to defend;
Encroach'd on BY CREATIONS OLD AND NEW,
STRAIT'NING the BOUNDS of ANCIENT Night.*

For so in the second Verse he reads us: but so is right, and signifies by *keeping residence on my Frontiers* and *doing all I can*. Again, he finds fault with *OUR intestine broils*, and says that Chaos's or Night's Sceptre is not *weaken'd*, but is *strengthen'd* and subsists by them. So far he

is right, and therefore *M.* if he wrote *our intestine broils*, could never mean the broils within the Realm of Chaos. It appears from the following Verses, that the encroachments, which Chaos means, were the Creation of *Hell* first, and then of the *new World*, the Creation of both which was the effect not of any *broils* in Chaos's Realm, but of the *broils* in Heaven between God and Satan, the Good Angels and the Bad, called *intestine war* and *broils* in VI. 259, 277. So that the Passage, as it stands, seems to be faulty; but without so great an Alteration as Dr. *B.* makes, we may clear it of all difficulty. We must remember that it is Satan, to whom Chaos here speaks, and therefore we may suppose that *M.* gave it, *by YOUR intestine broils*. In the first Editions there is no Comma after *broils*; and there should be none, because *broils* is the Substantive with which the Participle *weak'ning* agrees: It was their *broils* which *weaken'd* Night's Sceptre, because the Consequences of them lessen'd her Kingdom.

VER. 1019.

*Or when Ulysses on the Larbord shun'd
Charybdis, and by th' other Whirlpool steer'd.*

These two Verses Dr. *B.* would throw quite away. *Larbord*, (he says) is abominable in Heroic Poetry; but *Dryden* (as the Dr. owns) thought it not unfit to be employ'd there: and *M.* in other places has us'd nautical terms, without being censur'd for it by the Dr. So in IX.

513. he speaks of *working a ship*, of *veering* and *shifting*, and in l. 207. of *mooring under the Lee*. So *Virgil's legere litus* is observ'd to be a term borrow'd from Mariners, by *Servius* in his Notes on *Georg.* II. 44. and *Æn.* III. 127. But the Dr. has two very formidable Objections against the sense of these Verses. First he says that *Larbord* or Left-hand is a mistake here for *Starbord* or Right-hand, *Charybdis* being to the *Starbord* of *Ulysses* when he sail'd thro' these Straights. This is very true; but it does not affect what *M.* here says; for the sense may be, not that *Ulysses* shun'd *Charybdis* situated on the *Larbord* of his Ship as he was sailing; but that *Ulysses* sailing on the *Larbord* (to the Left-hand where *Scylla* was) did thereby shun *Charybdis*; which was the Truth of the Case. The Dr's other Objection is, that *Scylla* was no *Whirlpool*, which yet she is here suppos'd to have been: But *Virgil* (whom *M.* follows oftner than he does *Homer*) describes *Scylla* as *naves in saxa trahentem*, *Æn.* III. 425. and what is that less than calling it a *Whirlpool*? And *Athan. Kircher*, who has written a particular account of *Scylla* and *Charybdis* upon his own view of them, does not scruple to call them both *Whirlpools*. The truth is, that *Scylla* is a Rock situated in a small Bay on the *Italian* coast, into which Bay the Tyde runs with a very strong current, so as to draw in the Ships which are within the compass of its force, and either dash them against the Rock, or swallow them in the Eddies: for when the Streams have

have thus violently rush'd into the Bay, they meet with the Rock Scylla at the farther end, and being beat back, must therefore form an Eddy or Whirlpool. This account is gather'd partly from Sandys's Travels, and partly from *Historia Orbis Terræ &c.* where it is said, *Ejus natura est, ut ingenti ultro citroque commeantium aquarum perturbatione agitetur: quando affluxu agitur, tanta est ejus violentia, ut navis eo delapsa, omni evadendi spe sublatâ, montium parietibus illidatur.* Vide Hoffman. Lexicon.

VER. 1023.

But he once pass'd, soon after when Man fell &c.

Dr. B. would throw out here eleven Verses, as if they were an Interpolation: but the foregoing words, containing a Repetition of what went before them, *with difficulty and labour* He, have no force nor propriety, unless it be added (as it is in these Verses) that some others afterwards went this way with more Ease.

VER. 1038.

*and Chaos to retire,
As from HER outmost works a broken Foe, &c.*

Dr. B. reads *As from HIS outmost works &c.* because (he says) if they be *her* works, then *Nature* retires, contrary to the Poet's Thought. But this difficulty is to be got over by only changing the Points thus,

and

*and Chaos to retire
As from her outmost works; a broken Foe,
With tumult less and with less hostile Din.*

i. e. Chaos being a broken Foe, and making less Hostile Noise.

VER. 1031.

*And fast by hanging in a Golden Chain
This pendant World, in bigness as a Star
Of smallest Magnitude close by the Moon.*

Dr. B. by putting a Comma after *Magnitude*, (contrary to all the first Editions) has fallen into a strange mistake about the sense of these Verses, and has in consequence of it thrown away the last of the three, and chang'd *in bigness as a Star* into, *this new-built Universe*. He supposes that *M.* by *pendant world*, means the Earth; that is one inadvertency which he charges *M.* with: and then he wonders that the *pendant World* or Earth should be pointed out from her Neighbourhood to the Moon, so much less than Her.

But if we take away the Dr's unhappy Comma after *Magnitude*, then these faults of the first Magnitude, as the Dr. seems to suppose them, will disappear at once: for the words *close by the Moon* are part of the Similitude, and don't relate to the *pendant World*: The sense is, This *pendant World* (seen far off v. 1047.) seem'd to be no bigger than a *Star of smallest magnitude*; nay not so large; it seem'd

no bigger than such a *Star* appears to be, when it is *close by the Moon*; the superior Light of which makes any *Star* that happens to be very near her Disc, to seem exceedingly small and almost to disappear. *At the sight of the Sun* (says our Poet IV. 34.) *all the Stars hide their diminish'd heads*; just so the Stars are diminish'd by the Moon: but, because her Light is so much inferior to that of the Sun, the Stars which appear to be *diminish'd* by her, are those only which are *close by her Orb*, and so within the more immediate Verge of her Brightness.



BOOK III.

VER. 16.

Thro' UTTER and thro' middle darkness born.

DR. B. reads *outer* here as in all other places:
but see my Note on I. 72.

VER. 17.

*With other Notes than to th' Orphean Lyre
I sung of Chaos &c.*

Dr. B. reads *than* ONCE *th' Orphean Lyre*, for (says he) could *M.* sing to the Orphean Lyre, that was broken some thousand years ago? No; but *M.* might sing of Chaos *with other Notes than* were so long ago sung to Orpheus's Lyre: and that is *M.*'s Meaning. Dr. B's reading seems not to be good sense; for th' Orphean Lyre did not *sing Notes*, but Notes were sung to that: At least, this is *M.*'s way of speaking in II. 547.

others SING,

With Notes Angelical, to many a Harp.

VER. 19.

TAUGHT by the heavenly Muse to venture down.

Dr. B. reads TEMPTED by th' heavenly Muse &c. there was little need of *teaching* (says he), for *facilis descensus Averni*. But this is no Objection, because the Ease, which *Virgil* speaks of, relates to the way or road; and all journeys downwards are in respect of the descent easy enough. But to go down, if one does not know the way, is not always easy; *Aeneas* himself was forc'd to have a Sibyll to teach him the way, and why then may not *M.* say that he was *taught* by the Muse, how to venture down the dark descent of Hell? Dr. B. objects also to the words *reascend up* in the next Verse, thinking *up* superfluous, but to *reascend* signifies by returning to ascend as in I. 633. and the Phrase *ascend up* is in V. 198, and in II. 75. where it is allow'd by the Dr.

VER. 23.

that roll in vain

To FIND thy piercing ray, and find no dawn.

Dr. B. would have it, To SEEK thy &c. but *seek* will not do here, because *rolling to find* is the same as *seeking*: and the Poet here is not *uncopious*, as the Dr. says; for the opposition is between *piercing ray* and *dawn*: The sense is, My Eyes endeavour to *find thy piercing ray*, but are so far from it, that they can *find no dawn*.

VER. 26.

yet not THE MORE

Cease I to wander.

Read

Read (says Dr. B.) *yet not* FOR THAT, because there is no gradation in ceasing. But we may come nearer to the Text by reading *yet not therefore*: our Poet and *Fairfax*, whom he mostly follows, do frequently in their Verses place the Tone on the last Syllable of *therefore*.

VER. 32.

Nor SOMETIMES forget.

Dr. B. reads *nor* AT TIMES forget; and says, that he, who does not *sometimes* forget, does always remember. But *nor sometimes forget* is the same as *and sometimes not forget*: Dr. B. knows that *nec* and *neque* in *Latin* are frequently the same as *& non*.

VER. 34.

So were I equal'd with them in Renown.

Dr. B. reads *O were* &c. but it is *M's* way to use *so* in the sense of wishing, as here: we have in X, 834. *So might the Wrath.*

VER. 36.

And Tiresias and Phineus Prophets old,

M. has named before two famous Poets which were blind, *Homer* and *Thamyris*: *Homer's* credit is well establish'd, but the Dr. has great Objections to that of *Thamyris*; it is some Credit however to *Thamyris* that *Homer* mentions him in his *Iliad* II. 72. and *Plato* reckons him

among the chief of the ancient Poets: his lustful challenge of the nine Muses was only a Fable, we may presume, by which is insinuated the Court which he made to them, or his violent Affection for Poetry. But this by the by: we find *M.* here mentioning two blind Prophets. *Did he then* (says Dr. B.) *pretend to Prophecy?* No, but Poets and Prophets were of old judg'd to be near akin, and (as it were) of the same trade. *What bad Accent*, says the Dr. *the Tone in Tiresias being on the fourth Syllable?* He therefore throws away This as well as the preceding Verse: but we may mend the Accent by supposing that the interlin'd Copy intended this order of the words,

And Phineus and Tiresias Prophets old.

However that be, *M.* was (no doubt) the Author of these two Verses; Mr. *Marvel* in his Verses, prefix'd to the second Edition, alludes to the last of them thus,

*Just Heaven Thee, like Tiresias, to requite,
Rewards with Prophecy thy loss of sight.*

This *Prophecy*, which *Marvel* ascribes to our Poet, does not mean the Knowledge of things future, but of things Spiritual, and beyond common capacities: in which sense our Poet in his *Il Penseroso*, says of himself,

*Till old Experience do attain
To something like PROPHETIC strain.*

VER. 38.

*Harmonious numbers. As the wakeful Bird
Sings darkling, and in shadiest Covert hid
Tunes her nocturnal Note: thus with the Year
Seasons return &c.*

So these Verses should be pointed, and the force of the word *thus* may be represented in this manner. *Thus*, tho' the Seasons of the Year and of the Day (Even and Morn) return, yet they don't return to me, as they don't return to the Bird that *sings darkling* and *hid in shadiest Covert*. For the sense of the Word *Seasons*, see my Note on IV. 640.

VER. 42.

sweet approach of Ev'N OR Morn.

Dr. B. reads of *Dewy Morn*, because the Poet in so many Years blindness had too much of Evening. But M's meaning may be understood by what he says in IV. 646. *Sweet the coming on of grateful Evening mild.*

VER. 49.

Of Nature's WORKS &c.

D. B. reads ALL *Nature's MAP*, because (he says) a *blank of Works* is an unphilosophical expression: if so, and if the sentence must terminate at *blank*, why may we not read?

Presented with an universal Blank;
ALL Nature's works to me expung'd and ras'd.

i. e. all Nature's works being, in respect to the *universal blank* or absence of Light from me, expung'd to me and ras'd.

VER. 54.

that I may see and tell
OF THINGS invisible.

Dr. B. would read THINGS ELSE *invisible*; because it is not proper to say, *see of things*: but M. often uses two Verbs, when only one of them can be join'd in Construction to the Accusative Case: See Instances in my Note on II. 917.

VER. 121.

Or ought by me IMMUTABLY *foreseen.*

To *foresee immutably* (says Dr. B.) are two Ideas that cannot unite: he thinks therefore that M. *must* have given it *immutably foredoom'd*. His Objection is right, but his Emendation is wrong, I think, M. seems rather to have dictated

Or ought by me IMMUTABLE *foreseen.*

Where *ought immutable* may signify any Event that cannot be changed or alter'd; so the word *immutable* is us'd again in V. 324.

VER.

VER. 130.

*Man falls deceiv'd**By th' OTHER FIRST.*

Dr. B. reckons the word *first* to be flat, and to add nothing to the sentence: he therefore reads, *by th' other's FRAUD*; but *first* will add weight to the sentence, if we take the sense of it to be, *Man falls*, being *first deceiv'd*, i. e. before he falls, *by the other*.

VER. 143.

Which UTTERING, thus he to his Father spake,

Dr. B. reads *breathing*, because *uttering love* (he says) is hardly allowable, and *uttering spake* is superfluous: But *uttering* signifies expressing, shewing, manifesting. In v. 347. we have, *Voices uttering joy*, equivalent to this phrase *uttering love spake*.

VER. 147.

*with TH' innumerable SOUND**Of Hymns and sacred Songs.*

Dr. B. reads *with innumerable STREINS &c.* He thinks it strange to find *innumerable* join'd to a singular number, unless the Substantive implies multitude in that very name: but is not *innumerable sound of Songs* here, the same with *innumerable force of Spirits* in l. 101? in both places the word *innumerable*, tho' join'd to *sound* and

and *force*, yet in sense refers to *Songs* and *Spirits*. Again, he dislikes *Sound*, because *resound* follows in the next Verse but one. But this way of writing is common in this Poem: see I. 642. and II. 190, 192. So in I. 441, 442. we read *Songs unsung*. And we have the very thing, which the Dr. finds fault with, in VII. 558.

*Follow'd with acclamation and the SOUND
Symphonious of ten thousand Harps that tun'd
Angelic Harmonies: the Earth, the Air
RESOUNDED.*

VER. 215.

and JUST TH' UNJUST to save?

Dr. B. would read *and DIE THE DEAD to save?* the common reading (he says) is a shocking expression, as if they were not now *just*. But by *just* M. might have meant, obedient to the law of *Moses*, and fulfilling all the righteousness of that, to which Angels are not subject. This is a common sense of *δικαιοσύνη* and *δικαιοσύνη* in the N. T. But the Poet's sense is rather this, and being *just* yourselves, *to save the unjust*: He plainly here alludes to 1 Pet. iii. 18. and he uses this expression again in XII. 294.

VER. 220.

MUCH LESS that durst &c.

Dr. B. reads *NOT ONE that durst*; for (he says) it was not less to be *Intercessor* than to bear the

the *Forfeiture*; it was one and the same thing. But surely the Case is otherwise; for by *Patron* or *Intercessor* *M.* means one who should plead with God that he would be favourable to Man; which Intercession might be made by one, who yet would not venture so far, as to offer to take upon him to die for the redemption of Man.

VER. 230.

Comes UNPREVENTED, unimplor'd, unsought

Dr. B. reads *uninvited*, because he does not know what to make of *unprevented*, unless the meaning be, that *Grace* comes *unimplor'd*, if not prevented, which he says would diminish the favour. If an Alteration was necessary, why should not we read *unrequested*, which is nearer in sound; but *unprevented* may signify here *not hindred, not prevented* by any outward Cause; there is nothing that intervenes between God and Man, to prevent his *Grace* from *visiting* Man: the sense rises higher, when the Poet adds *unimplor'd, unsought*, which words are explain'd in the next Verse.

VER. 335.

New HEAVEN and Earth.

Dr. B. reads *Heavens*; for (he says) *Heaven* is the Seat of God, *Heavens* are the visible ones, all not beyond the fixed Stars: but I find *M.* almost always using the known *Jewish* Phrase of *Heaven and Earth* to express the whole created

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created World by : see Instances in VII. 62, 167,
232, 256, 617. VIII. 15, 70. X. 638, 647. XI. 66,
901. See also the Note on IV. 555.

VER. 345.

The multitude of Angels WITH a shout
Loud as from numbers without number, sweet &c.

Dr. B. says, that here is a Sentence without a
Verb, and therefore he reads GAVE *a shout*.
But there will be no need of his Alteration, if
we point these and the following Verses thus,

The multitude of Angels with a shout
Loud as from Numbers without number, sweet
As from blest'd Voices uttering Joy, (Heaven
rung.
With Jubilee and loud Hosannas), fill'd
Tb' eternal Regions.

Thus *fill'd* will be the Verb, following the No-
minative Case *multitude* : like this is what we
read in VII. 256.

WITH Joy and SHOUT
The hollow universal Orb they FILL'D.

VER. 349.

Tb' ETERNAL Regions.

Dr. B. reads *Ethereal* : but *Heaven* being men-
tion'd just before, there is no need of *Ethereal*
to determine what those *regions* were : So
I. 609. *Amerc'd Of Heaven, and from eternal*
Splendors flung.

VER.

VER. 359.

Rolls o'er Elysian Flours her amber stream

Dr. B. reads *Rolls o'er* RELUCENT GEMS &c. because (he says) it is not well conceiv'd that *Flow'rs* grow at the bottom of a river. But *M's* words don't necessarily imply so much; the river might only sometimes *roll over* them, to water them. And yet I am rather inclin'd to think, that the Poet here by *over* means *through* or *among*, as he does in I. 365, 521, 522. II. 62. The same thought is again attempted by *Milton* in IV. 240. where he says that in *Paradise*

the brooks

*Ran Nectar, visiting each Plant, and fed
Flours &c.*

Elysian Flours is a favourite expression of *M* for in his Poem call'd *L' Allegro* he says

on a bed

Of heap'd ELYSIAN FLOURS.

VER. 360.

With THESE that never FADE.

Dr. B. in consequence of his former Notes, reads *With THIS that never FADES*; but since *Elysian Flours* as well as *Amarant* were spoken of before, the common reading may be right.

VER.

VER. 375.

BUT *when thou shad'st*
The full blaze of thy beams, AND thro' a cloud &c.

Dr. B. would have us read *EVEN when &c.* because he thinks that the Participle *but* spoils the series of the Paragraph: But the word *but* here is the same as *except, unless*: The sense is, God is *invisible*, unless when he *shades the full blaze of his beams*; then his *Skirts appear*, and he is so far visible. The whole Passage should (I think) be pointed and read thus.

thyself invisible
Amidst the glorious brightness, (where thou sit'st
Thron'd inaccessible), but when thou shad'st
The full blaze of thy beams: THEN thro' a cloud,
Drawn round about Thee like a radiant Shrine,
Dark with excessive bright thy Skirts appear.

I have taken the liberty here of changing *and* into *then*: the sounds of the two words are not very different, and the sense seems to require the word *then*; otherwise it will be difficult to connect these verses with what follows, *Tet dazle Heaven &c.*

VER. 381.

Tet dazle Heaven, that brightest Seraphim

Dr. B. would throw out this and the next Verse; because the *Seraphim* themselves (he says) must speak these words, and consequently this Distick

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is absurd. But see the Answer to this in my Note on V. 413.

VER. 397.

Back from Pursuit thy powers.

Dr. B. reads *We the Spectators* glad: but against this alteration see my Note on L. 169.

VER. 413.

Shall be the copious matter of MY Song.

Dr. B. reads here *OUR Song*, and in the next line *OUR Harp*; but why may not *M.* take the Liberty us'd in the Ancient *Chorus*, where sometimes the Plural and sometimes the Singular Number is us'd? Or, it may be said that *M.* speaks in his own person, or rather narrates than gives us the words as the words of the angels. If we read it over, we shall see this plainly; *Thee first they sung*, v. 372. and again *Thee next they sung*, v. 383. and this accounts for what Dr. B. objects to v. 381. that *Seraphim* are mention'd.

VER. 444.

*None yet, but store hereafter from the Earth
&c.*

Dr. B. rejects as spurious this Verse and fifty-four more which follow: The chief of his Objections to the several Parts of them will be consider'd in their proper places. In general it may be observed

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serv'd that *M.* in the *Argument* of this book
speaks of the *Limbo of Vanity*, and of *what*
Things and Persons fly up thither. So that if
Dr. *B.* thinks that the Editor inserted these, he
must think too that the same busy Editor inserted
that Paragraph in the *Argument*.

VER. 467.
Of Sennaar, AND still with vain design

Dr. *B.* reads *Of Sennaar, WHO still HERE with*
&c. but the common reading is *Syntax*, and
Sense too: there is no need of *here* to mark
the Place; it being before signify'd, that they
were *come* there.

VER. 473.
And many more too long

It seems as if a line were by mistake of the
Printer left out here; for (as Dr. *B.* says) it
is *deficiently express'd*. Besides *M.* had been
mentioning those who *came single*: and there-
fore he could not fall upon the mention of
Embryo's, Idiots, Hermits, and Fryars with-
out some other Verse interpos'd, which shou'd
finish the account of those who *came single*,
and contain a Verb for the Nominative Cases
Embryo's, Idiots &c. which at present is
wanting.

VER. 483.
The Trepidation talk'd, and that FIRST-MOV'D.

Dr.

Dr. B. says that *First-mov'd* is here put instead of the *First-mover*: but surely *primum mobile* signifies the *First-mov'd*: the consequence of which is, that it is the *first-mover* of the other Spheres.

VER. 489.

Then might ye see

This is one of the passages which furnishes Dr. B. here with Objections against 55 verses of *M.* To the words *might ye see* he says: How could any one of his Readers see them, unless he is himself suppos'd a fool? But was not Satan there? and he is no Fool in this Poem: it is one thing to be there as an Inhabitant, and another thing as a Spectator. *M.* means, if any body was present there so as to be able to see what pass'd, he wou'd see *Cowls, Hoods* &c. It is very common among Poets to talk thus to their Readers; *Then might ye see* is no more than *then might be seen*. See *Virgil. Æn. VIII. 676.*

VER. 497.

now unpeopled and untrod.

What no *fools*, in this age (says Dr. B.)? But he mistakes *M.* who means by *now*, not the Time in which he wrote, but the Time which he is speaking of, the Time when Satan pass'd that way. And in this sense, there is no compliment to the present *Hermits* and *Fryars* as Dr. B. supposes. So *M.* uses yet in v. 444.

H

but

but a thousand Instances might be given of
now and *yet* us'd thus in this Poem.

VER. 507.

Sparkling ORIENT Gems

Dr. B. would read *ardent* Gems, because *orient* is proper to say upon earth only: but *sparkling* and *ardent* are too near akin to be both us'd together, and since (as the Dr. allows) the best Gems come from the *East-Indies*, it may be allow'd to M. to mean by *orient* Gems no more than the *best* and *most precious* ones. M. very frequently uses the word *orient* in such a sense as this, and Dr. B. generally corrects it, tho' he has made no objection to the Expression in I. 546.

with ORIENT Colours waving.

Poets who write of things out of this world, must use Epithets and Metaphors drawn from things in this world, if they wou'd make themselves understood.

VER. 534.

Pass'd frequent, AND HIS EYE with choice regard

Dr. B. reads *as his Eyes*, and justifies the propriety of his reading by III. 650, and 660: but still (methinks) the words *with choice regard* have no force, if they have any connection, in the Dr's reading. Perhaps the present Text

of *M.* is right, and he meant that the word *pass'd* should be understood after *Eye*. Or if any alteration be necessary (which I am not convinc'd of), we may come nearer to the present Letters by reading thus, *and HIS EY'D with choice regard*, i. e. the Angels ey'd his people with choice regard. *M.* uses *ey'd* in IV. 504. VII. 175. and elsewhere.

VER. 555.

Round he surveys (and well might, where he stood

*So high above the circling Canopy
Of Night's extended shade) from Eastern Point
Of Libra to the fleecy Star, that bears
Andromeda far off Atlantic Seas
Beyond th' Horizon: then from Pole to Pole
He views in breadth, &c.*

So these Verses should be read, with a Parenthesis and with the Stops alter'd: and then all Dr. B's Objections vanish, and no Verses can be spar'd: he seems not to have consider'd that the Construction is, *He surveys from Eastern Point &c.* (i. e. he surveys from East to West:) and *then from Pole to Pole he views in breadth*, i. e. from North to South. The Dr. objects particularly to *M's* expression *circling Canopy* (for the shade of Night would be a *Cone*); but we may say that to Satan, who look'd down upon it from such a height, it appear'd not a *Cone*.

as it really was, but a *Circle*; which was the Truth of the Case.

VER. 365. *that shone*

Stars distant, but nigh and seem'd other Worlds.

Dr. B. reads *show'd*: but would M. use such an ambiguous word, as might here signify either *ostenderunt* or *vise sunt*? better then to keep *shone*, for they were real *Stars*, even when they were distant.

VER. 374.

*Thro' the calm firmament, (but up, or down
By Centric or Excentric, hard to tell,
Or Longitude, where the great Luminary*

I think these verses are to be read thus, with a Parenthesis: Satan was come down into the first Region of the world, and had pass'd the fix'd Stars; and now he was bending his course to the Sun, who was then in his *Meridian Tower*: M. does not directly name the Place, where Satan was; but he says, that it was hard to tell, whether from the place where he was, his course towards the Sun was *upwards*, or whether it was *downwards* (and if *downwards*, whether it was by i. e. near the *Center*, or *Excentric* i. e. in a line directing a different way from the *Center*), or whether lastly it was neither *up* nor *down*, but *Longitude*, i. e. a direct level line, as *Longitude* is us'd in VII. 375.

See

See the same way of speaking with This in
IX. 78, &c.

VER. 584.

and to each inward part

*With gentle penetration tho' unseen,
Shoots INVISIBLE virtue, even to the Deep:*

Dr. B. says *invisible* makes meer Tautology with
though unseen; but I think not; the words
though unseen relate to *penetration*, and *invi-
sible* is the Epithet to *virtue*, which is a distinct
thing from the *penetration* before mention'd;
and which might have been visible, tho' the
other was not so. But the Dr. says that *invi-
sible* spoils the measure of the Verse. M. seems
to have thought this no blemish to his Poem;
for he frequently in the beginning of a Verse
chooses this artificial negligence of Measure;
so in XL. 79.

By the WATERS of Life, where'er they sat
and *ib. v. 377.*

In THE VISIONS of God. It was a Hill
See also II. 302, 880.

There is no need therefore of reading with
Dr. B. *Shoots VITAL virtue &c.*

VER. 596.

*Carbuncle most or Chrysolite,
Rubie or Topaz, TO THE twelve that stoned &c.*

A Friend of mine, observing that *Carbuncle* and *Topaz* were two of the twelve stones plac'd in *Aaron's Breast-plate*, thinks that *Milton* wrote

Rubie or Topaz, TWOO'TH' twelve that shone &c.

O'th' for of the is not unfrequent in *Milton*: in XI. 432. we read *1'TH' midst*, and in the *Mask*, *Queen O'TH' wood*.

VER. 606.

and regions HERE

Dr. B. reads *there* in this place and two others which follow in the same page: but is it likely that the same mistake shou'd creep into three different places? Is it not more probable that *M.* speaking of the Sun, said *here*, because he was Then describing it, and expressing it's Nature? This is Poetical and common with *M.* as may be seen in many instances. See my Note on II. 362. where I shew that *M.* frequently uses the word *here*, not meaning thereby a place present to Him when he is speaking; but that Place only which he is then speaking of.

VER. 616.

*But all Sunshine, as when his beams at noon
Culminate from th' Equator. As they now &c.*

So

So these Verses shou'd be pointed, the similitude relating to *all Sunshine*, not to the words *as they now*: and then there will be no need to read with Dr. B.

But Sunshine All. As when his beams at Noon

Culminate from th' Equator; so they now &c.

VER. 643.

His Habit fit for speed succinct.

i. e. Those wings which he wore, were the *Habit* of him *fit for speed* and *succinct*: the word *succinct* does not signify here in its first and literal sense *girded* or *tuck'd up*; but in the metaphorical sense of *ready* and *prepar'd*; as *Fabius* in *Inst. Orat.* II. 2. says *Proni succinctique* &c. The want of remembering this made Dr. B. say that this passage represents *Satan* as cloth'd as well as wing'd: he therefore proposes to read

His Pace and Look as bent on speed.

VER. 657.

Interpreter through HIGHEST Heaven to bring

Dr. B. reads through *WIDEST Heaven*: but the reason, which he gives, is wrong; for Embassies are from Heaven sent *downwards* into the infinite space, at least as well as *upwards*: by *highest Heaven* the Poet distinguishes it from the *Heaven*, which together with *Earth* makes

up our world. See my Note on III. 335. and
see VIII. 178.

VER. 663.

*but chiefly Man,
His chief Delight and FAVOUR, him for whom
&c.*

Dr. B. reads *and FAVOURITE, whom*, and says,
that *Man his chief Favour* is not English. But
surely by *Favour* may be meant the Object of
his Favour; as by *Delight* is plainly meant
not his Delight itself, but the Object of his
Delight.

VER. 721.

The rest in circuit WALLS this universe.

Dr. B. reads *wall*: but *the rest* may be a noun
of the singular number, as *le reste* is in French.

VER. 722.

*whose hither side
With Light from hence, tho' but reflected,
shines;*

*(That Place is earth, the Seat of Man; that
Light,*

*His Day); which ELSE AS th' other Hemi-
sphere*

Night wou'd invade &c.

If we put the Parenthesis, as I have plac'd
it, there will be no occasion to read with Dr.

B.

*B. which STILL AT th' other Hemisphere &c.
The construction is, The bitter side of the Earth
shines with Light from hence; which bitter
side Night would else invade, as it does the
other Hemisphere.*

BOOK IV.



BOOK

Of what he was, what is, and what must be.
Dr. B. reads theory instead of memory: he
says he does not understand what is the
way of a thing, present or future: but if he

BOOK IV.

VER. 5.

that now

While Time WAS, *our first Parents* HAD BEEN
warn'd

The coming of their secret foe, and SCAP'D,
Haply so SCAP'D his mortal snare.

DR. B. reads *is* and *may be*, and *scape* twice: because (he says) the Archangel *Raphael* did warn them in B. VIII. But the warning which he gave them there, or more fully in VI. 901. does not acquaint them with the *coming* of Satan: but only with his Ill-will and plotting against them in general. So that, when, what the Poet wishes, is that they had been warn'd of his *coming*, these verses are clear of Dr B's objection.

VER. 24.

the MEMORY

Of what he was, what is, and what must be.

Dr. B. reads *theory* instead of *memory*: because he does not understand what is the *memory* of a thing present or future: But if the
Dr.

Dr. will allow that it is sense to say, *memory* or *remember that* *You must die*, we may keep the word *memory* here, and prefer it to his *theory*. Memory is *recordatio*, or the thinking and reflecting upon any thing, as well present and future as past.

VER. 33.

Look'st FROM thy sole dominion like the God &c.

Dr. B. would read *Look'st IN thy sole &c.* not knowing what to make of *FROM thy sole dominion*: but *look'st* is the same as *appearest*, *seemest*; the sense is, O thou, that *from* (or on account of) *thy sole dominion* in this new world, *lookest* or *seemest like the God* of it. However to avoid any ambiguity, we may point the Verse thus,

Look'st, from thy sole dominion, like the God &c.

VER. 39.

how GLORIOUS once above thy Sphere

Dr. B. reads *soaring*, and quotes IV. 828. but from thence it appears, that Satan could not here represent himself as *soaring*, since that word does not express height in place, so much as a desire and attempt to get higher. Satan who was *one of the first Archangels*, if not the *First*, was not so by means of any *soaring*: and if his state, as an *Archangel*, might be call'd a *soaring one*, yet for Satan to say that he then *soar'd above the Sun's Sphere*, is to say nothing, but

but what every angel could truly say: Nor could he use the word *soaring* to represent what he aim'd at, when he fought in Heaven; for he plainly means to express what his state was before *Pride and worse ambition*, which were his ruin, gat hold of him. Let us keep *glorious* then, as a proper word; especially since it is again us'd to the same purpose in V. 567, and 333.

VER. 40.

and WORSE Ambition.

Dr. B. reads *and CURS'D Ambition*, because he thinks it hard to say, whether *Pride* or *Ambition* is worse: but M. seems to mean by *Pride* the vice consider'd in it's self, and only as it is the temper of the Proud-man; and by *Ambition* the vice that carry'd him to aim at being equal with God: and was not this vice the worst of the two? I observe that Satan always lays the blame on his *Ambition*, as in v. 61, and 92.

VER. 55.

And UNDERSTOOD not

Dr. B. reads *and not REFLECTING*, thinking, that the Syntax is vitious: but either we may put the 53 and 54 Verses in a Parenthesis, and connect this Verse with the 50; or (as I rather think) we are to look upon the words *understood not*, to mean, *hoc, quod sequitur, à me non intellecto*, it being *not by me understood, that a grateful mind &c.* The words will then

be

be in the ablative case, and thus *M.* speaks in the same construction in X. 883.

And UNDERSTOOD not, all was but a Shew.

Thus also in *Par. Reg.* I. 437.

And, NOT well UNDERSTOOD, as good not known.

VER. III.

Divided Empire with Heaven's King I hold.

Dr. B. reads *I'LL hold*; but Satan means that at present, when he was speaking, he held divided Empire with God; he ruling in Hell, as God in Heaven. It must be therefore *I hold*. Satan in M. 326. owns, that God rul'd even in Hell, which is contrary to what he says here: but now that he was got out of Hell, and had so far succeeded as to reach Earth, he begins to think better of his Condition, and has alter'd his Opinion.

VER. 112.

By Thee AND more than half perhaps will reign.

Dr. B. reads *OVER more than* &c. The common reading is faulty I believe; but it is an easier emendation, if we read thus,

By Thee — and more than half perhaps will reign.

Thus Satan will make an *Apostrophe* (as the Grammarians call it,) that is, will stop abruptly and

and leave out something, which he was going to say; in the room of which he adds boastingly, *and more than half perhaps will reign:* by which Satan means, what he says more expressly in *Par. Reg. IV. 303.* that he is *God of this World invok'd, and God beneath.*

VER. 114.

Thus while he spake, each Passion dim'd his Face

Thrice chang'd with Pale, Ire, Envy, and Despair.

Dr. B. chooses to read

Thus while he spake, Ire, Envy, and Despair,
THREE PASSIONS *dim'd his Face, thrice chang'd with Pale.*

His Objection to the common reading is, that there being more than three Passions, *each* is not understood, till we come to the end of the next Verse; which he says is a Fault. But if we take away the Comma (as I think we should) between *Pale* and *Ire*, then the Passage will give us a sense clear of the Dr's Objection, *viz. Each or every Passion dim'd his Face*, and abated the Lustre of it; but some of them did more, for his face was quite *chang'd thrice* by three of the Passions, *Anger, Envy, and Despair*, which produc'd *Paleness* in it. So *pale fear* is fear which produces *Paleness*, in VI. 393. and it is observable that in the Argument

guiment of this book *M.* does not mention
Ire, but *Fear*, *Envy* and *Despair*.

VER. 123.

Deep malice to conceal, couch'd with revenge.

Dr. B. thinking *couch'd* (cover'd) *with revenge*
hard to be understood, would have it, *FRAUGHT*
with revenge, or *IN Friendship couch'd*. But
M. means, *To conceal deep malice couch'd* (or
cover'd) together *with revenge*; so that the
revenge shou'd be hidden as well as the *malice*.

VER. 126.

on th' ASSYRIAN mount

Dr. B. reads *Armenian mount*: but *Niphates*
is by *Pliny* reckon'd between *Armenia* and
Affyria, and therefore may be call'd *Affyrian*.
It is plain from *Milton's* account of the Situ-
ation of *Eden*, v. 210, 285: that *Eden* was in
Affyria, and it is plain from comparing III.
742, with IV. 27: that *Niphates* was not far
from *Eden*; so that *M.* must have plac'd it in
Affyria, at least on the borders of it.

VER. 129.

THEN alone

Dr. B. says that the Construction desires *WHEN*
alone; but I think not: for we read in the
former verse *HIS gestures*, and the construction
is, *the gestures of him, then alone*. This is a
frequent

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frequent way of speaking in M. and yet has led
Dr. B. to make many needless Emendations:
See instances in v. 897. II. 734. IV. 367, 895.
X. 368.

VER. 147.

with fairest FRUIT,
Blossoms and FRUITS at once of Golden hue.

Dr. B. reads *Fruits* in the first Verse, because
Fruits follows in the next: but I should choose
to read *Fruit* in both places; because I observe,
that when *Milton* speaks of what is hanging
on the Trees, he calls it *Fruit* in the Singular
Number (when gather'd, in the Plural); as
in V. 341. FRUIT of all kinds. See also VIII.
307. and IV. 422. and in IV. 249. he repeats
this very Thought again thus, *Others, whose*
FRUIT *burnish'd with Golden Rind* &c. And
in the *Mask* we have

To save her Blossoms and defend her Fruit.

VER. 158.

Native perfumes

Dr. B. reads *perfumes* AROUND: but *native*
signifies natural; perfumes which were not ar-
tificial, but came from the flours and sweet
shrubs: they were *native* to Paradise, but not
to the *Gales*; and therefore the *Gales* are
justly said to have stolen them. Tho' there
were no Artificial Perfumes then, yet in a Poet,
who writes when there are such, it is a beauty
to

to use an Epithet, which expresses the excellency of the Perfumes of Paradise, by saying that they were natural. So in v. 289. we have, *with NATIVE honour clad*, tho' then there was no other sort of Honour, that they could be *clad with*, but such as was *native* or natural.

VER. 163.

*With such delay
Well pleas'd, they slack their course*

Dr. B. alters the order of the words thus,

*They slack their course,
Well pleas'd with such delay*

Because he thinks, that in the present order of the words the delay must be made by the *North East Winds*, and then the course of the mariners cannot but be slacken'd: but *such delay* means the delay that gives them the pleasure of smelling the *Sabæan Odours*, which the North East winds bring to them: *well pleas'd* with a *delay*, that has this circumstance attending it, *they slack their course*. This is sense, and seems to be M's sense.

VER. 171.

to Egypt, THERE FAST bound

Dr. B. reads to *Egypt's* *UTMOST bound*: because in *Tob. viii. 3.* it is said, *Asmodeus fled to the UTMOST PARTS of Egypt*: but it is there added *and the Angel BOUND him*: that

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he was *bound* there (says Dr. B.) adds nothing
to the Comparison; but That is a Liberty in
writing, which all Poets take: See my Note
on II. 635.

VER. 177.

All path of Man or Beast THAT pass'd that way.

Dr. B. justly objects to this verse, and then he
substitutes this in the room of it,

All PASSAGE TO WHATE'ER ASSAY'D that way.

But without departing so much from the com-
mon reading, we may make it sense by this easy
alteration,

*All path of Man or Beast: NONE pass'd that
way.*

I hardly think that *M.* would say *that pass'd
that*: the Printer more probably inserted the
first *that* and drop'd *none* by mistake.

VER. 181.

*At one sight BOUND high overleap'd all BOUND
Of hill or highest wall.*

Dr. B. (as others before him) objects to the jin-
gle of *bound* and *bound*: he therefore proposes
overleap'd all FENCE: but I should rather read
mound, as we have in v. 134. *as in a rural
mound*, which expression is afterwards chang'd
for *verdurous wall*, v. 143. But I believe *M.*
gave it *bound*, for in v. 183. we have it again

— over—

—over-leap'd these Earthy BOUNDS, and in the Argument of this Book he says Satan over-leaps the BOUNDS.

VER. 196.

Tet not true Life

Thereby regain'd, but sat devising Death.

These words and some others at v. 200. Dr. B. would throw out. I have not much to say in behalf of them: but this may be observ'd, that when they are thrown out, yet still it will appear from v. 198, and 201. that there was a use, which Satan in *M*'s opinion might have made, but did not make, of the Tree of Life; a Virtue, which he might have received from it, but did not: and what could that be, if not to *regain true Life*, if not to have had a *pledge of Immortality*? Besides, if the words in v. 200. be thrown out, there will be no Accusative Case to the Verb us'd in v. 199. for Dr. B. (I believe) will not say, that the Construction is, *but only us'd the Virtue of the Plant for Prospect*. So that either *M*. meant something which we cannot readily find out in his words, or else the passage is to be corrected in another manner than Dr. B. has done it.

VER. 236.

if ART could tell.

Dr. B. reads *if AUGHT (or OUGHT) could tell*: but by *Art* we may understand the Art of Poetry:

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and this is certainly a less general word than
ought, and therefore more proper.

VER. 238.

Rolling on ORIENT Pearl.

Dr. B. reads here *radiant*: but see my Note
on III. 507.

VER. 248.

Groves, WHOSE RICH trees &c.

The sense is, There were *Groves* here, *whose rich Trees bore odorous Gums and Balm*; and there were other *Groves*, which bore *fruit*, that had a *rind* of the colour of Gold. This is easy to be understood: why then does Dr. B. read *Groves*, *SOME whose Trees &c*? what does he mean by saying, that the *Fruit Trees were really the richer*, unless he takes their *rind* to have been really Golden, contrary to what is said in v. 148? *Odorous Gums and Balm* are always reckon'd Riches, and sell and bear a price more than *fruit* does.

VER. 249.

*Hesperian FABLES true,
If true, here only, and of delicious taste.*

Dr. B. prefers *Apples* to *Fables*, and asks, how *Fables* can be true any where? if they cannot, I wonder how the Dr. in his Edition of *Phædrus* suffer'd the following passage to stand without any Censure.

Hanc

*Hanc emendare, si tamen possum, volo.
Verâ fabellâ.*

The first and most proper sense of the word *fabula*, as all the Dictionaries inform us, is, something commonly talk'd of, whether true or false; and if *M.* us'd the word *fable* so here, the sense is clear of the Objection. But the Dr. would rather throw out the words *Hesperian Apples* (or *Fables*) true, *If true, here only*, because (says he) the *Hesperian Apples* are represented by the Poets as of solid Gold, far from being of *delicious taste*. This Objection is answer'd by reading, as I think we ought to do, the whole Passage thus,

*Others, whose fruit burnish'd with golden Rind,
Hung amiable, (Hesperian Fables true,
If true, here only), and of delicious taste.*

VER. 256.

Flours of all hue, and without Thorn the Rose.

Dr. B. rejects this Verse, because he thinks it a jejune Identity in the Poet to say, *The floury lap—spread Flours*: but tho' the expression be not very exact, it is not so bad as the Dr. represents it, for the Construction and Sense is, *The floury lap of some valley spread her store*; which store was what? why, *flours* of every colour or hue. But (says the Dr.) *of all hue* is not the Poet's stile, who in v. 698. has *Iris all hues*, without *of*: this is true; but the Poet's

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stile is not to be learn'd from one passage only,
especially when he speaks otherwise in other
places: as in the *Mask, Flours of more mingled*
bue, and elsewhere he has *of various bue*.

VER. 237.

'ANOTHER side, umbrageous Grots and Caves.

Dr. B. reads ON EITHER *side* &c. i. e. on ei-
ther side of those *Lawns* and *Downs*, within
the Groves on each side of them, were *Grots* and
Caves. I don't well understand his Descrip-
tion; but I think I understand what *M.* means
by *Another side*. In v. 247. he says that *Pa-*
radise was a seat of various views. On one side
were *Groves*, and between them *Lawns* or
Downs, Hillocks or *Vallies*: On another side
there were *Grots* and *Caves, Rivers* and *Lakes*
&c. It is true that *M.* does not at v. 248. say
On one side, but he describes one *view* of *Pa-*
radise, and that is the same as one *side* of it.
It is not unusual with *Milton* to say *on the other*
side, when he had not mention'd *one side* before,
as in v. 985. *On th' other side*. See also II. 706.
The words *On either side* suppose that there were
but two sides; but there were more Groves of
Gums and *Balms* than one, and so more than
one of fruit; each of which Groves had two
sides. If a change were necessary, I would ra-
ther read ON TH' *other side*; but the common
reading may be justify'd.

VER.

VER. 263.

HER *Crystal mirror holds.*

Dr. B. reads *It's*, and asks why the *Lake* is here a Person: But a *Lake* may as well be a person here, and a Female one, as a *River* is in Ill. 319. See my Note on l. 450.

VER. 264.

AIRS *vernal AIRS.*

Dr. B. reads AIR, *vernal AIR*, and says that *Airs* in the plural does not mean the Element, but *Tunes*: see the contrary in VIII. 515. IX. 200. X. 93. and in other places, where *Airs* are *Gales* or breaths of wind.

VER. 268.

LED *on th' Eternal Spring.*

Dr. B. observes that the Verbs, that go before, are of the Present Tense, and therefore he reads here *Leads*: But that *M.* often mixes the Present and Perfect Tenses, appears from many instances, as in IX. 468.

soon ENDED his delight,

And TORTURES him now more.

See also l. 731. IV. 820. and Par. Reg. l. 115.

IBID.

Not that fair field

Of Enna, where Proserpine gathering flowers,

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Herself a fairer flour by gloomy Dis
Was gather'd &c.

Dr. B. throws out all this and many Verses more that follow to v. 285. His Objections are (I think) of small weight: I will only mention one, in which he finds fault with the Poet's saying that *Proserpine* was *herself a fairer Flour*, and was *gather'd by Pluto or Dis*: Your *Woman Flour* (says he) is but fit for a Madrigal; and yet *M.* has us'd the same thought of a *Woman Flour* in another place, where Dr. B. has let it stand: it is in IX. 432. where the Poet speaking of *Eve's* tending her *Flours*, says

mindless a while
Herself, tho' fairest unsupported FLOUR.

VER. 293.

Truth, Wisdom, Sanctitude SEVERE and pure,
(Severe, but in true filial freedom plac'd),
Whence true Authority in men.

The middle Verse ought to have been put thus in a Parenthesis; for the *true Authority in men* arises not from *filial freedom*, but from their having *Truth, Wisdom, and Sanctitude severe and pure*, i. e. strict Holiness; which are Qualities that give to Magistrates *true Authority*, that proper Authority which They may want, who yet have legal Authority. This is *M's* meaning: and for explaining the word *severe*, he inserts a Verse, to shew that he does
not

not mean such a *Sanctitude* or Holiness as is rigid or austere, but such as is *plac'd in filial freedom*; alluding to the scriptural Expressions, which represent good Christians as *Free*, and as the *Sons* of God: on which foundation our Obedience (from whence our Sanctitude arises) is a *Filial* and not a slavish one; a Reverence rather than a Fear of the Deity. From hence we may see that Dr. B. had no sufficient reason to change *severe* in the first Verse into *serene*, and to throw out the second Verse intirely.

VER. 295.

*though both
Not equal, as their Sex not equal, seem'd.*

So it should perhaps be pointed; for their *Sex* did more than *seem* not equal.

VER. 299.

she for God in Him.

Dr. B. is right in reading *God AND Him*; and to the proof which he brings add X. 150.

VER. 309,

AND by her yielded.

Dr. B. reads *As by her yielded*. But *and* is at least as good: the sense is, And when the Subjection was yielded by her, it was then best or most pleasingly receiv'd by her Husband: especially when it was *Yielded with coy submission*.

VER.

VER. 323.

Adam the goodliest man of men &c.

Dr. B. throws out this and the following Verse, because he thinks the sense of them to be entirely express'd in the Lines preceding: but it is often a Beauty in Poetry to branch out the general thought into its particulars, which is the case here: and if we consider that *of* in *M.* often signifies among, (as it does in *v.* 411. and 752. and in *V.* 659. *VI.* 24. and elsewhere), we shall not find that the Construction of this place implies *Adam* to be one of his Sons, or *Eve* one of her Daughters; an Absurdity which Dr. B. charges it with: but only that if *Adam* was to stand among all his Sons and be compar'd with them, he would be the goodliest Person among them; and so *Eve* among her Daughters. So *Diana* is said by one of the Poets to have been *comitum pulcherrima*, not one of her own Companions, but more handsome than any of them.

VER. 325.

*Under a tuft of shade, that ON A GREEN
Stood wispering soft by a fresh fountain side,*

Dr. B. reads *to the breeze*; but is it proper to say that the Trees *wisper'd to the breeze*? is it not more usually said, that the Trees *wisper'd* by means of the breeze, or that the breeze made the Trees *wisper*. I don't see any occasion

sion for *breeze* being mention'd here; because the following words *by a fresh fountain side* imply the cause of the *Tuft's* *whispering*: but there is occasion for the words *on a green*, because *M.* alludes to this circumstance soon after in v. 334.

On the soft downy bank,

i. e. a *green* bank which is the most *soft*, and *downy* seat: besides we have in v. 438,

On the GREEN bank,

I have put a Comma after *side*, to make the sense appear clearer.

VER. 381.

Hell shall unfold,

To entertain you two, her widest Gates

And send forth all her Kings.

Dr. B. reads,

Hell shall DISPLAY,

To entertain you two, her MANSIONS WIDE,

And SET forth all her STORES.

But the Alteration seems needless; because here is nothing but what is agreeable to what *M.* had said in II. 883, and 917. It is not there said, how soon the Portrels of Hell attempted to shut the Gates of Hell and could not: Satan indeed *stood a while* at the Gates; yet, if she did not try to shut them, till after he was gone, he might not have known that they could not be shut. And in Satan's return to Hell, X. 419.
the

the Poet, by mentioning that Satan found the Gate wide open, seems to have intended that we should understand this fact as unknown to him,

VER. 400.

*To MARK what of their state he more might learn,
By word or action mark'd.*

Dr. B. reads *To PRY what of their state &c.* But thus the Syntax is faulty, I think: for *pry* is an Active Verb, and we commonly say to *pry into* a thing: besides, the word *pry* would be superfluous here, when in the former Verse *M.* had said to *view his prey*. Tho' the Poet uses *mark* and *mark'd* too, yet such repetitions of the same word are common with him; so common that we may suppose he did not do it for want of attention, and that it was not merely the Effect of his *Blindness*: see instances of it in my Note on III. 147. and in the Note that follows here.

VER. 405.

*couches close, then rising changes oft
His COUCHANT watch.*

Dr. B. would read *DOUBLE watch*, because *couches* goes before, (in answer to that reason see the former Note), and because (as he says) the Tyger could not be *rising* and *couchant* at the same time. But *M.* does not say that he was: his meaning is, that by *rising* he changes his *couchant watch*; his *watch*, which was a *couchant* one before he rose: and this is a bet-

ter

ter reading than *double*; for since the *fawns* were at play together, the Tyger could not watch one without watching the other at the same time.

VER. 406.

who CHOSE HIS ground.

Dr. B. reads, *who CHUSETH ground*: but how unpoetical is this? *As to the Tenses being out of Time* (so Dr. B. words it) in this and the following Verse, see my Note on v. 268.

VER. 410.

Turn'd HIM all ear to hear new utterance flow.

Since it is *Adam* that is going to speak to *Eve*, I should have lik'd it better if the Poet had said, *Turn'd HER all ear &c.* *Eve* was the person to hear, and therefore it was she, that was *all ear*: so in the *Mask*, p. 268. Edit. 4to. *I was all ear.*

VER. 411.

Sole Partner and SOLE Part, of all these Joys.

So the Passage ought to be read (I think) with a Comma after *Part*; and *of* here signifies *among*. The sense is, Among all these Joys, Thou alone art my Partner, and (what is more) Thou alone art Part of me; as in v. 487.

PART of my Soul I seek Thee, and Thee claim My other half.

That

That of in *Milton* frequently signifies *among*, see my Note on v. 323. The want of observing this made Dr. B. read *best Part* for *sole Part*; thinking that *sole Part* is a Contradiction, and so it is as he understands of here, to be the Mark of the Genitive Case govern'd of *Part*.

VER. 449.

That DAY I oft remember.

Dr. B. reads *hour*, because (he says) perhaps in the Poet's plan they had not yet liv'd above three or two days. But from the Poet's plan it seems plain to me that they had lived many Days: for in v. 680. *Adam* says

*how OFTEN from the steep
Of echoing Hill or Thicket have we heard
Celestial Voices to the MIDNIGHT air.*

See also v. 639 &c. and add as parallel to this what we read in v. 712.

*What DAY the genial Angel to our sire
Brought her &c.*

VER. 471.

*and thy soft embraces: He
Whose Image Thou art, him thou shalt enjoy.*

Dr. B. alters the passage thus,

*and thy soft embrace: He, whose
Image Thou art, he whom thou shalt enjoy.*

because the Accent of the common reading is *unsonous*, as he says: but I think quite otherwise; the Accent should be on *Thou*, because part of the force of the Sentence is in that word, and therefore the common reading is better than that which throws the Accent upon the less significant word *art*.

VER. 474.

Multitudes like THYSELF.

Dr. B. reads, *like YOURSELVES*; for (says he) were all her Progeny to be female? No, the common reading does not imply that: but *like thyself* is the same as, of human Nature, or (as it is express'd in the next Verse) *of human race*.

VER. 482.

of HIM thou art

HIS flesh, HIS bone: to give Thee being I lent &c.

Dr. B. reads,

of ME Thou art

MY flesh, MY bone: &c.

and calls the common reading a needless changing of the first to the third Person: But it is rather a beginning to speak of himself in the third Person, which he afterwards changes to the second. Dr. B. thinks that the using the third Person here makes the speech less passionate: but *Virgil* thought otherwise, when he made *Turnus* speak to *Drances* in the third, and then again in the second Person, *Æn. XI. 406.*

Vel

*Vel cum se pavidum contra mea iurgia FINGIT,
Artificis scelus, & formidine crimen ACERBAT;
Nunquam animam talem dextrâ hâc (absistè
moveri)*

AMITTES &c.

The same thing *Drances* had done before in his speech to *Turnus*. See v. 358 &c.

VER. 499.

(as *Jupiter*

*On Juno smiles, when he impregns the Clouds
That shed May Flours) and press'd her MATRON
Lip.*

Dr. B. throws out of the Poem, what is here in a Parenthesis, and to make the last words suit with the words that precede the Parenthesis, he rejects the Epithet *Matron* too. I think that the Similitude is a very Poetical one, approv'd of by other Poets, who have imitated it, or at least have fallen into the same thought. But as for the *Dr's* Objection to the Epithet *Matron*, I agree with him less still: I think it the very properest that *M.* could have pick'd out: It is the opposite to *Virgin Lip*, and means more than *womanly*: it implies that she was married to him, and that therefore the Kisses, which he gave her, were lawful, pure and innocent: we have in *XL. 136. first MATRON Eve.*

VER.

VER. 309.

WHERE neither Joy nor Love;

Dr. B. reads *Where's* for *where is*, thinking that in the present reading the Sentence has no *Exit*: but M. often leaves out the word *is*, as in VIII. 621. *and without Love no Happiness.*

VER. 323.

With MORE desire to know

Dr. B. reads *With KEEN desire*; for (he says) the word *more* supposes, that they had some *desire*, and yet it does not appear that they had any. But the sense is, *With more desire to know* than at present they have, whether it be little or be none. (However it appears from Book VIII. 7. that they had some desire of that sort; for Adam says there to the Angel

thou hast allay'd

The THIRST I had of KNOWLEDGE

VER. 330.

A Chance but chance may lead, where I may meet &c.

This Dr. B. takes to be a *jingle*, and thinks it *unbecoming Satan at so serious a juncture to catch at Puns*: he therefore reads *Some lucky Chance may lead &c.* But without any Alteration or any Pun we may read

A Chance (but Chance) may lead, where I may meet &c.

i. e. a Chance, and it can be only a Chance, may lead &c.

VER. 541.

SLOWLY descended

Dr. B. reads *Had low* descended, because the Sun passes equal spaces in equal times. This is true in Philosophy: but in Poetry it is usual to represent it otherwise: the Poets frequently speak of the Sun's Horses being tired towards the end of their journey, and travelling with a slower pace, than they do in a Morning or at Noon: and *Milton* gives Wheels (and therefore a Chariot and Horses) to the Sun in V. 140. so that he by *slowly* either meant this, or (as I rather think) he intended to signify that the Sun descended *slowly* at that time, because *Uriel* it's Angel, came on a sun-beam to Paradise, and was to return on the same beam; which he could not well have done, if the Sun had mov'd on with its usual rapidity of Course.

VER. 555.

gliding thro' the EVEN

Dr. B. reads thro' the *Heaven*. If this be the true reading, then this passage is a full proof that Dr. B. is in the wrong for reading every
where

where almost *Heavens and Earth* instead of *Heaven and Earth* because here the space between the Sun and the Earth is call'd *Heaven*: but I cannot approve of the Dr's Conjecture here; for *M.* never says *the Heaven* but *Heaven*, and generally joyns it with the word *Earth*; they both together signifying the World or Universe. See the Note on III. 335. Besides, *the Heaven* would not be right, because *Uriel* glides thro' only a part of the *Heaven*; for *Heaven* (when joyn'd to *Earth*) implies all the space from the outer Orb of the Universe down to the *Earth*, of which space that between the Sun and the *Earth* is but a small part: It shou'd be (as it is printed) *through the EVEN* i. e. thro' that part of the Hemisphere, where it was then Evening. Evening (says Dr. B.) is no place of space to glide through: no more is Day or Night, and yet in the sense, which I have given to *Even*, *M.* says in the next verse but one *thwarts the Night*, and elsewhere speaks of *the Confines of the Day*.

VER. 556.

swift as a shooting Star

Dr. B. reads SWIFTER THAN *shooting Star*: but the other reading is better Diction and very proper; for *Uriel's* swiftness wou'd be great enough (tho' Dr. B. supposes the contrary), if it was no greater than that of a *shooting Star*; which is almost as quick as Thought. Every body that has seen a *Star shoot* (as the Phrase is) may know

the truth of this. To avoid a mistake of the Construction in the following Verses, I would chuse to read this Passage thus,

swift as a shooting Star
In Autumn thwarts the night (when Vapors
fr'd
Impress the Air), and shews &c.

VER. 562.

strict WATCH, THAT TO this happy place
No evil thing approach or enter in

Dr. B. reads

strict ORDERS THAT this SACRED place
No evil thing OR ENTER OR APPROACH

Because (he says) the natural order is inverted, *enter* after *approach*. But the order seems rightly observ'd in the common reading, if we allow the sense to be this, Not to suffer any *evil thing* to *approach*, or at least to *enter in*.

VER. 567.

God's LATEST Image

Dr. B. reads *likest*: but it is not true, that Man was God's *likest* Image, the Son of God was liker, VI. 736. On the other hand Man was God's *latest* Image, because he was created after the Angels were, and after the Divine Son existed: agreeably to this Man is called God's *youngest Son*, in III. 151.

VER.

.50 PB 1D. V

I DESCRIB'D *his way*

Dr. B. reads *I DESCRIB'D his way*, but *descry'd* (as it signifies discover'd in both places quoted by him) is not so proper here; that is imply'd in the word *mark'd*, which follows. *Uriel* means, that he *describ'd* or shew'd Satan the way to Paradise, as it is said he did in III. 722, 733.

VER. 578.

Amid the Sun's bright CIRCLE

Dr. B. reads *Circlet*, for no other reason given but because the word *Circlet* is found in V. 169. But there a Star only is spoken of, and therefore the diminutive word *Circlet* was proper there; but it is not so here, when mention is made of the Sun, the greatest of all luminous bodies. *M.* in Sonnet 8th to the *Soldier &c.* says *The Sun's bright CIRCLE*.

VER. 590.

Return'd on that BRIGHT beam

Dr. B. reads *on that SAME beam*. How low an Expression! the common reading is right: he had before v. 536. call'd it a *sun-beam*; now he varies the Phrase and calls it a *bright beam*, which is equivalent. And the word *that* denotes it to be the same.

K 3

VER.

VER. 602.

ALL BUT *the wakeful Nightingale*

Dr. B. reads NOT ALL: *the wakeful &c.* for (says he) besides her, Owls and all other Birds of the Night did not sink to their nests. One can hardly give the Objection a serious answer; but *M.* in v. 648, 655, again mentions none but the *solemn Bird*, the Nightingale, as being not at rest. And in V. 39. we have

*silent; save where silence yields
To the night-warbling bird.* See also VII. 435.

It wou'd have ill become the Poet to make an exception for *Owls &c.* Besides if *M.* had said *Not all: the wakeful Nightingale*, every body must have understood (as in the common reading) that the Nightingale only was excepted: So that the Dr's Alteration is of the words only, which he does not object to; not of the sense, which he does object to.

VER. 614.

and the TIMELY dew of sleep

Dr. B. reads *kindly*; but the force of that Epithet is express'd in the next Verse, *with soft cumbrous weight*: by *timely* is meant *seasonable*; for it is said before, that God had *set Labour and Rest successive to Men, or to Man* (as Dr. B. reads): and therefore the *dew of sleep* as inclining Men to Rest was a *timely dew*.

There

There is a small Error of the pointing in the foregoing verses, which may be rectify'd thus,

for God hath set
*Labour and Rest, as Day and Night, to Man
Successive; and the timely dew of Sleep &c.*

VER. 627.

with branches OVERGROWN

Dr. B. reads *overcharg'd*, because he thinks that *overgrown* relates to the *Branches*, not to *Allies*, which yet the sense requires. I agree with him that *Allies* is the Substantive to *overgrown*: but there is no occasion for any Emendation, because *overgrown* signifies here *grown over*, as in X. 416. *overbuilt* signifies *built over*. So *over-arch'd* is *arched over* in I. 304. *over-blown* is *blown over* I. 172. and in *Chaucer* we meet with *overcome* for *come over*.

VER. 640.

All SEASONS and their Change

Dr. B. reads *All COURSES and their Change*.

Our great Grandmother *Eve* (says he) in her Life of one Week could have no notion of *Seasons*; but the *Courses* of Day and Night she had experienc'd, and these she here refers to. But that *Eve* in our Author's Plan had lived much longer than one Week, I have shewn in my Note on v. 449. Besides, *Seasons* in *M*.

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mean the same as the Dr's Courses; so in VIII.
69. we read

and learn
His SEASONS, Hours or Days, or Months or
Tears.

And in IX. 199. he says that *Adam and Eve*
partake the SEASON prime for sweetest scents,
meaning the Morning: See also III. 41.

VER. 667.
In Nature and all things

Dr. B. reads *And light in Nature's Realm:*
his reason is, that all things had not *Life*, and
therefore in them *Life* could not be extin-
guish'd. This is a just objection against the Pas-
sage, as it now stands; but we may get rid of
it by an easier Emendation than the Dr's, if
we read thus

and extinguish Life
AND Nature IN all things.

i. e. Life in things that have Life, and Nature
in all other things: See Instances of the fre-
quent confounding of *and* and *in* in my Note
on I. 91.

VER. 684.
SINGING their great Creator

So in VII. 259. *Creator him they SING:*
yet Dr. B. choofes to read HYMNING their
great

great &c. because *Songs* comes afterwards in the 4th Verse: a poor Reason! when *M.* so often joyns Verbs and Substantives of the same root in the same verse: See instances in my Note on III. v. 47.

VER. 689.

*ALONE they pass'd
On to their blissful Bowers*

Dr. B. says the Poet gave it, *ALONE they pass'd*; but yet the Dr. lets the same Expression stand in V. 49. where *Eve* speaking of her Dream says to *Adam*,

*To find thee I directed then my walk,
And on, methought, alone I pass'd &c.*

If the Expression is sense in this passage, it is the same in the other; and both are certainly justifiable.

VER. 699.

Rear'd high their FLOURISH'D heads

Dr. B. reads *their TOWERING Heads*: but see my Note on v. 236.

VER. 705.

Such was their AWE OF MAN

Dr. B. reads *such was their INSTINCT*: but it is said before that they *durst not enter*; and can a Creature acting by *Instinct* be said to *dare*

or not to *dare*? No, they had an *awe of Man*, and therefore they *durst not*. Dr. B. made this alteration on purpose to make these words tally with the latter end of v. 708. when he had thrown out near three Verses which he dislikes: but after all his Objections those three Verses were certainly *M's*, and may be justify'd, tho' not perhaps admir'd.

VER. 714.

More lovely than Pandora &c.

This and the five following Verses Dr. B. throws out of the Text, as the Editor's and not the Poet's: His Objections to them are as follows: *O too like in sad event!* wou'd *M.* (says he) have anticipated this, which he afterwards deducts into several Branches? Yes, he has anticipated it in many other places, especially in the very beginning of his Poem in l. 3, 35. Why (says he) is *Epimetheus* call'd *th' Unwiser Son of Japhet* (or *Japetus*), which supposes that his brother *Prometheus* too was *unwise*? Surely it may be reckon'd want of wisdom in *Prometheus* that he stole *Jove's* fire, and thereby provok'd him to revenge himself: however wise *Prometheus* might have been in Arts and Sciences, he was *unwise* in this action: Again, *to be reveng'd on Prometheus*, that (says he) must be by *Pandora's* revenge, and yet she had no Hand or Thought in it; it was all *Jupiter's* design. But *Pandora* was the Instrument of that revenge, and the

the Construction may be, *brought by Hermes to be aveng'd.* As to the Epithet *Authentic*, I shall esteem it the properest that Language can furnish, till Dr. B. shall offer us a better.

VER. 729.

AND *this delicious place*

Dr. B. reads THOU *this* &c. i. e. Thou mad'st *this place* as in v. 724. Thou also mad'st the *Night*. But I think that from the Turn of the whole Passage it appears that Adam and Eve are celebrating God as Creator of the Night and the Day only; and that the Poet did not intend to make them then adore God as maker of Paradise particularly: I should choose rather to read thus

the Crown of all our Bliss
Ordain'd by Thee IN *this delicious place*
For us too large

i. e. the Crown of all our Bliss, which Bliss is ordain'd by thee in this place. See upon the frequent change of *in* into *and* my Note on l. 91. Or if this alteration be not allow'd, we may supply the sentence thus, *And thou mad'st this* &c.

VER. 735.

THY *gift of sleep*

Dr. B. reads THE *gift*: but *thy gift* is right, for in v. 612. M. says that God bath set *Labour*

140. VI. A REVIEW of the TEXT of
hour and Rest to Men successive; therefore
Sleep is God's gift: and Virgil (whom Milton
oftner imitates than Homer) says of Sleep, dono
Divum gratissima serpit. Æn. II. 269.

VER. 743.

nor Eve the Rites
Mysterious

Dr. B. reads *Solemnious*: But I never met with
the word in any Poet: here especially it can-
not be admitted, if it were a legitimated word,
because just before in v. 736. M. says that, ex-
cept their joyning in prayer, they *observ'd none*
other rites: if M. uses the Epithet *Mysterious*
a few lines below, he had reason; for he
plainly alludes to St. Paul's calling Matrimony
a *mystery*, Eph. v. 32.

VER. 750.

mysterious LAW

i. e. including a Mystery in it, in the same sense
as *mysterious rites* are spoken of before: See
the foregoing note: No need then for Dr. B's
mysterious LEAGUE: and his Objection, that a
Law suppos'd to be *mysterious* is no Law at
all, is easily answer'd: for by *mysterious* he
means, it self *hidden or conceal'd*; and M.
means, containing some hidden meaning in it.

VER. 752.
In Paradise of all things common else

Dr.

Dr. B. reads *among all things* &c. but of signifies *among* in this place, as it does in v. 323. See the Note there.

VER. 783.

these other wheel the North.

Dr. B. reads *we others*: which is no English Phrase, but a French one, *nous autres*: the common reading will do (tho' not very explicit); for *Gabriel* who speaks, was the Commander of the whole band; and tho' he does not here say that he would go with this other half, *M.* intimates it in the next Verse, *our Circuit* &c. and plainly says that he went in v. 797.

VER. 786.

strong and SUTTLE Spirits he call'd

Dr. B. reads *nimble*: but *suttle* i. e. sharp-sighted, sagacious, will do as well, because they were to *leave no nook unsearch'd*, v. 789.

VER. 810.

with his Spear

Touch'd lightly

Dr. B. puts in here a Verse thus,

with his Spear,

*Knowing no real Toad durst there intrude,
Touch'd lightly.*

If Dr. B. can think this Verse worthy to have a place in this Poem, his readers will not, I believe. But let us hear his reason: he says, that no *beast durst* enter there (v. 703.) and that *Ithuriel* cou'd not but know this; and therefore from this Circumstance alone, he might discover him to be Satan before he touch'd him with his spear. But I can't find *M.* representing the Angels as acquainted with This or many other Circumstances of Paradise. And if *Ithuriel* did know this, what Account can the Dr. give of his touching the Toad with his spear at all?

VER. 812.

Touch of celestial TEMPER

Dr. B. reads *Armour*: but tho' the word Arms signifies, Sword, Shield, &c. yet *Armour* signifies only that which the Body is surrounded with: and that was not what *Ithuriel* touch'd Satan with. However that be, the word *Temper* is right here, because Spear being mention'd just before, the *Temper* is sufficiently determin'd to be the *Temper* of that *Spear*.

VER. 816.

*of nitrous Powder, laid
Fit for the TUN, some magazine to store*

Dr. B. reads *Gun*: but then the natural order of things is not observ'd; *M.* here first mentions the Powder as laid fit for the barrel, and then

then as what was to store some magazine:
But Dr. B's alteration fits it for the *Gun*, be-
fore it enters the Magazine. In order to *store*
a Magazine, Men don't put it into a *Gun*, but
into a cask; which we commonly call a *bar-
rel*: but which *M.* for the sake of his verse,
and perhaps for the sake of a less vulgar Term,
calls a *Tun*.

VER. 835.

*Think not, revolted Spirit, THY Shape the same
Or undiminish'd Brightness to be known,*

Dr. B. judges rightly enough that the present
reading is faulty; for if the words *thy Shape
the same* are in the Ablative case put abso-
lutely, it is necessary that *undiminish'd* shou'd
follow *Brightness*: and accordingly the Dr.
reads *Or Brightness undiminish'd*; which or-
der of the words we must follow, unless it
may be thought as small an Alteration to read
thus,

*Think not, revolted Spirit, BY Shape the same
Or undiminish'd Brightness to be known,*

just as in l. 732. we have

his hand was KNOWN

In Heaven BY many a tower'd Structure high.

VER. 843.

This place INVIOLEABLE.

Dr.

Dr. B. reads *involute*, because (as he says) *involute* signifies, which *must not*, or *cannot* be violated; but *involute* signifies which *is not* violated: But the common reading *invulnerable* is right, if it may signify which *must not* be violated: for it is here us'd as an Epithet to *place*; the Construction is, *to keep from Harm this place* which is *invulnerable* or *must not* be violated.

VER. 848. *His Loss*
low and pin'd

Dr. B. reads *HER* *lost* i. e. the Loss of *her* (Virtue); but it is as good Sense to say, *his* Loss i. e. his Loss in having parted with his Virtue.

VER. 850.

Single' against Thee, wicked and thence weak.
 Dr. B. reads,

Single' against Thee, FIRST wicked and thence weak.

Because *Thee* (as he says) is emphatical, and should have the *Ictus* on it. If I thought an Alteration was necessary, (which I do not) I would rather read thus,

Single' against Thee, THEE Wicked and thence Weak.

VER.

VER. 858.

But like a proud Steed rein'd went haughty on,
Champing his iron Curb.

Dr. B. objects that the Natural Order is here inverted, and that at first view *Satan*, not the *Steed*, is represented as (*champing his curb*): the Dr. would therefore read thus,

But haughtily STALK'D on, like a proud Steed
Champing &c.

I prefer the common reading (tho' a little perplex'd) to This, which gives the reader too much of an Idea of a *Stalking Horse*.

VER. 865.

Gabriel from THE Front

Dr. B. says that *Gabriel* is but of two Syllables, and therefore he adds another Syllable to the Verse thus, *Gabriel from TH'OTHER Front*: but why may not *Gabriel* be of three Syllables, as *Uriel* is in III. 648. (See my Note on II. 294.) Besides it is not right to say *THE OTHER Front*, because both Parties were just met and stood in Squadron join'd, v. 863. So that *the Front*, was the Front of the whole Band of Angels.

VER. 878.

broke the bounds prescrib'd

To thy TRANSGRESSIONS

L.

Dr.

Dr. B. reads *transcursions*, and seems sure that the Emendation is necessary: but tho' it is right to say that *bounds* are *prescrib'd* to hinder *transcursions*, yet I think it is not proper to say, that *bounds* are *prescrib'd to transcursions*. And the common reading is justifiable: for, tho' (as Dr. B. says) no bounds cou'd be so set to Satan's *transgressions*, but he cou'd transgress in his thought and mind every moment; yet it is good sense, if M. meant, (as I suppose he did) that the bounds of Hell were by God *prescrib'd to Satan's transgressions*, so as that it was intended he should transgress no where else, but *within* these bounds: whereas he was now attempting to transgress *without* them.

VER. 896.

and wilt object
His will who BOUND us?

Dr. B. prefers

and wilt thou object
His will who BOUNDS us?

But M. seems to have chosen to leave out the word *then* here, as he does in II. 730. And know'st for whom? As to the altering *bound* into *bounds*, I don't approve of it, because the Sense requires a Perfect Tense; and *bound* (from *vincere*) is right here, because in III. 82. we read,

Dr. B. Nor

Nor all the CHAINS heap'd on him there &c.

VER. 927. THY fiercest

Dr. B. reads THE fiercest, i. e. Pain: but THY fiercest is right, thy fiercest Attack: for the next Sentence shews that Satan speaks of something not general, but peculiar to Gabriel: Thy fiercest is us'd substantively, as in II. 273. we read *The sensible of Pain*. XI. 4. *The stony from their Hearts*. XI. 497. *His best of man*.

VER. 944

with Songs to hymn his Throne;
And practise DISTANCES to cringe, not fight.

Dr. B. is much disturb'd at the suppos'd Phrase of *hymning practise'd distances*, especially where *fighting* is concern'd: for (he says) that to *practise distances* there, is in order to retreat, not to fight: He therefore proposes this new reading,

with Songs to hymn his Throne;
And practise DISCIPLINE to cringe, not fight.

But the whole Sentence is easily set to rights, without any Alteration, but that of putting a Comma (as in the first Editions) after *Throne*, instead of a Semicolon: and then the Construction will be this, *To hymn his Throne with*

Songs, and not to fight, but to cringe with practis'd distances: this is sense, and clear of the Dr's Objection; and this order of the words *M.* would have follow'd, I presume, if the Verse would have allow'd it.

VER. 971.

PROUD *limitary Cherub*

Dr. B. reads *POOR limitary* &c. because *limitary* is a diminishing word: for that very reason I think that *proud* is the weightier Epithet, as it is more Emphatical to call a man a *Proud beggar* than a *Poor beggar*.

VER. 983.

*the careful Plowman doubting stands,
Lest on the threshing floor his hopeful sheaves
Prove Chaff*

These Verses Dr. B. would throw out of the Poem: his great Objection against them is, that they *desert* the Similitude, and convey an Image that has no relation to that with which the Comparison is here made: In answer to this, see my Note on II. 635.

VER. 987.

Like Teneriff or Atlas UNREMOVED.

Dr. B. reads *undismay'd*: if (says he) *unremov'd* be spoken of *Teneriff* or *Atlas*, who ever suppos'd that they could be *remov'd*? if of
Satan,

Satan, it should be *unmov'd*, not *terrify'd*. I think that *M.* dictated *unremov'd* in this Sense, viz. *Satan* stood as *unremov'd*, i. e. as firm and as hard to be remov'd from his place, as *Atlas* or *Teneriff* do. So *Fairfax* in his *Tasso* IX. 51. says of a Mountain, *Doth UNREMOVED, stedfast still withstand &c.*

VER. 1002.

Battles and REALMS

Dr. B. objects to *Realms* here; because they are not Events (he says), nor do they any way concern the present Occasion: For *Realms*, therefore he reads *Truce*; but I cannot approve of *Truce*: to answer *Battles* it should be *Truce*. Besides, *Battles* are no more Events than *Realms* are; so that if the Passage be wrong, it is but half emended: I believe that *M.* intended it as we now read it; and that the sentence is express'd in a brief, Poetical manner: probably *Milton* meant this, In these Golden Scales God *now* (since the Creation) *ponders all Events*, chiefly the Events of *Battles* and of *Realms*, i. e. Kingdoms, (VIII. 375.) He mentions *Battles*, because both *Homer* and *Virgil* represent *Jupiter* as using his Scales for weighing the *Events* of them; and he adds *Realms*, because in *Daniel* V. 26, 27. we find that *Belsazzar* was weigh'd in the ballance; and it is said, *God hath numbred thy Kingdom and finish'd it.* Instances of such abbreviated ways of speaking are frequent in *Milton*: thus in v. 692. we read

the

*Of thickest covert was inwoven shade,
Laurel and Myrtle.*

And in v. 698, *Iris all hues*: in both which places of is to be supply'd to make the sentence perfect.

VER. 1003.

The SEQUEL each of Parting and of Fight.

Dr. B. reads *The SIGNAL each &c.* To understand which of these two readings suits the place best, let us consider the Poet's Thought, which was this: God put in the Golden Scales two Weights: in the one Scale he put the Weight, which was the *Sequel* (i. e. represented the Consequence) of Satan's *parting* from them; in the other Scale he put the Weight, which was the *Sequel* of Satan's *fighting*: Neither of the Scales had any thing in it immediately relating to *Gabriel*: and therefore Dr. B. mistakes (I think) when he says, that the Ascending weight, Satan's, was the *Signal* to him of Defeat; the Descending, *Gabriel's*, the *Signal* to him of *Victory*: They were both Signals (if Signals) to Satan only, for he only was weigh'd, v. 1012, and 1014. or rather they shew'd him what would be the consequence both of his fighting and of his retreating. The Scale, in which lay the weight, that was the *Sequel* of his *fighting*, by ascending shew'd him, that he was *light in Arms*, and could not obtain Victory: whereas the other Scale, in which

was the *Sequel* of his *Parting* or Retreating, having descended, it was a sign that his going off quietly would be his wisest and weightiest Attempt. The Reader will excuse my having been so long in this Note, when he considers that Dr. B. and probably many others have misunderstood M's Thought about the Scales, judging of it by what they read of Jupiter's Scales in *Homer* and *Virgil*; the Account of which is very different from This of *Milton*: for in them the Fates of the two Combatants are weigh'd one against the other, and the descent of one of the Scales foreshew'd the Death of him whose Fate lay in that Scale, *quo vergat pondere lethum*: whereas in *M.* nothing is weigh'd but what relates to Satan only, and in the two Scales are weigh'd the two different Events of his Retreating and his Fighting. From what has been said it may appear pretty plainly, that *M.* by *Sequel* meant the Consequence or *Event*, as it is express'd in v. 1001. and then there will be no occasion for Dr. B's *Signal*; both because it is a very improper word in this place, and because a *Signal of Parting and of Fight*, can be nothing else than a Signal When to Part and When to Fight; which He will not pretend to be the Poet's meaning.

V. 1007.

what Folly then,
To boast what ARMS can do? since THINE no
more
Than Heaven permits; nor mine, tho' doubled
now &c. To

A REVIEW of the TEXT, &c.

To this passage Dr. B. objects: *Arms* (says
he) will not do here, because the following
words *doubled now* forbid them: and therefore
he proposes that we should read, *what Folly then,*
To boast what STRENGTH can do? since THINE'S
no more &c.

But *Thine* and *Mine* refer to *Strength* in v. 1006.
To prevent a mistake here for the future, we
may put some of the words in a Parenthesis
thus,

I know thy Strength, and thou know'st
Mine;
Neither our own, but glo'n (what Folly then,
To boast what Arms can do), since Thine no
more &c.

I. e. Since Thy Strength can do no more &c.



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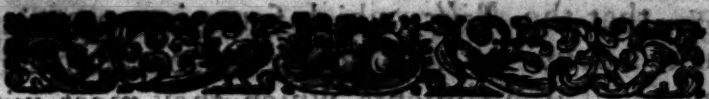


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BOOK V.

VER. 2.

With ORIENT Pearl

DR. B. reads *ROSCIN Pearl*: but *roftid* (to use his own phrase) is unwarranted by use; and *orient* may be justify'd, as has been shewn in my Note on III. 507.

VER. 5.

*which th' ONLY sound
Of Leaves and fuming Rills, Aurora's fan,
Lightly DISPERS'D*

The sense is, that the *Vapours bland* were dispers'd by nothing but *the sound of Leaves and of fuming (or steaming) Rills*, and the *Matin Song of the Birds*. It is said in opposition to the being wak'd by loud Winds, Noises of Beasts, &c. The Expression *only sound* seems the same with that in VII. 123. *Only Omniscient*; in both which places *only* signifies *alone*; and it is to be understood as meant of the *Matin Song of the Birds*, as well as of the *Sound of Leaves and fuming Rills*, which Dr. B. seems not to have been aware of. But what is the *Sound of fuming Rills*, says the Doctor? do the *Fumes* or *Steam*

Steams make a *Sound*? No, but it is Sense to say, that the *Rills*, which ~~come in a morning~~, make a *Sound* as they run along, occasion'd by the small impediments which they meet with in their way. Dr. B. says farther, that *dispel Sleep* is better than *disperse it*. True, but M. is not speaking here of *Sleep*, but of *Vapours*; and it is better to say, that they were *dispers'd* than *dispell'd*. No need then for the Doctor's Emendation of the Passage, which he would have run thus,

*which th' EARLY Sound
Of Leaves, Aurora's Fan, and MURMURING
Rills*

Lightly DISPELL'D.

The Epithet *early* is useless here, because the two first Verses express sufficiently that it was Morning: Fumes or Steams are rais'd from Water by the Morning Sun, as appears from v. 136.

*The Mists and Exhalations, that now rise
From Hill or STEAMING Lake, &c.*

VER. 25.

extratting Liquid SWEET.

Dr. B. prefers *Sweets*: but the common reading may be justify'd by *Lucretius's* Expression, *dulci liquore*. lib. IV. 23.

VER. 79.

*But sometimes in the Air, as we, sometimes
Ascend to Heaven.*

The Words as we are so plac'd between the
two

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two Sentences as equally to relate to both, and in the first Sentence the Verb *be* is understood Dr. B. has alter'd this Passage thus,

But sometimes RANGE in Air, sometimes, as we, &c.

But in this reading of the Doctor's are not the Angels excluded from ranging in the Air?

VER. 112.

Wild work produces OFTEN, AND MOST IN Dreams.

Dr. B. reads

Wild work produces OFTEN IN OUR Dreams.

It being said before, that Reason, when Nature rests, retires into her private Cell, the Doctor thinks that this *Rest* of Nature must mean *Sleep*, and that then this Verse must express not only what is done *most*, but *solely* in dreams. But there are other Sorts of absence of Reason, such as Deliriums and what the French call *Reveries*, and in them Fancy will be very busy (which is the meaning of the word *wakes*) in mimicking her, and consequently it will produce *wild work*, tho' it produces it *most in dreams*. If M. meant some such sort of absence of Reason (as I suppose he did,) then Dr. B's Emendation may be return'd back upon his hands, as unnecessary.

VER. 137.

*But first from under shady ARBOROUS roof,
Soon as they forth were come, &c.*

Dr. B. proposes *Arbour's roof*: I don't know why

why : he gives us no reason, and I can think of none. But if the Doctor has made a Change, where there was no Fault ; he has let a very considerable Fault in this Passage escape without any Change or Observation. As the Comma now stands after *roof*, the Morning Hymn of *Adam* and *Eve* is represented as said by them (at one and the same time) *from under the roof*, and *in the open sight of the Sun* : which is a contradiction. The Sense plainly requires that the Comma should be plac'd thus,

*But first, from under shady arborous roof
Soon as they forth were come to open sight
Of day-spring and the Sun, &c.*

The Construction is, *But first they lowly bow'd adoring* v. 144. *as soon as they were come forth from under the roof of the Arbour.*

VER. 140.

With WHEELS yet hovering o'er the Ocean brim.

Dr. B. reads *With LAMP*, &c. because M. (he says) in the rest of the Poem considers the Sun Philosophically, as a Globe of Light. But the Doctor forgets (I believe) that in his Emendation upon l. 786. he has given the Moon a *Carr*, and therefore *Wheels*. And why may not the Sun have *Wheels* in this Poem as well as the Moon? M. has given him *Reins* in X. 671.

*some say the Sun
Was bid turn REINS from th' Equinoctial Road.*

VER. 159.

*Thy Goodness BEYOND THOUGHT, AND Power
divine.*

Dr.

Dr. B. reads

Thy Goodness, WISDOM, POWER, ALIKE divine,

because (he says) *Wisdom*, God's chief Attribute in the Creation, is quite drop'd in the common Reading. If this was a Fault in *M.* he has committed the same fault in IV. 725, and 734. where *Adam* and *Eve* in their Evening Adoration of God mention his *Omnipotence* and *Goodness*, but say nothing of his *Wisdom*: and the Doctor did not so much as spy out that Fault there, which he would amend here. After all, it seems as if *M.* thought the Attributes of *Goodness* and *Power* sufficient for the Subject of our first Parents Hymns; for just before this passage in v. 153. they invoke God by the Titles of *Parent of Good*, and *Almighty*, without giving him the Title of *Wise*. The truth is (I believe) that *M.* judiciously drop'd this word here; for to *Adam* and *Eve*, who had not been long created, and had not known enough of the Creation and of the Subserviency and Suitableness of its several parts to each other, the *Power* and *Goodness* of God appear'd much more than his *Wisdom* in the Creation could possibly do.

VER. 163.

*Te in Heaven;**On Earth join all YE Creatures to extol.*

Dr. B. reads *join all WE Creatures*, &c. and gives this reason for it: *Join* is not here in the Imperative Mood, as if he bid the *Angels* do so; it is declarative that they did so. But he is twice

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mistaken here ; for *join* does not relate to the
Angels at all ; the words *Te in Heaven* being to
be supplied thus, *Speak Te in Heaven.* And
then the word *join* must be Imperative here :
Eve bids all the Creatures on Earth to join,
not with the Angels, but with one another to
extol, &c. The same Expression *Eve* uses in v.
197. JOIN *Voices ALL YE living Souls, ye Birds,*
&c.

VER. 172.

Acknowledge him THY GREATER, &c.

That is a low acknowledgment indeed, says
Dr. B. that the Sun should confess God, that
made him, to be his *Greater* ; he therefore reads
acknowledge him Creator, &c. But I would
fain know, what *Adam* could think greater than
the Sun, except his Creator ? His manner of
addressing himself to this great Luminary in
other places sufficiently shews the high opinion
he had of it. In the preceding Verse he says,

*Thou Sun, of this great World both Eye and
Soul.*

And when he was just created, the very first thing
he addresses himself to, was the Sun in these
words VII. 273. *Thou Sun, said I, fair Light,*
&c.

VER. 173.

In thy ETERNAL Course.

Dr. B. call this a vile Mistake of the Printer or
Editor, and reads *diurnal*, because mention is
imme-

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immediately made of the Morning, Noon, and Sunset: For that very reason, *diurnal* would be superfluous: But tho' the Sun's Course is *diurnal*, it is not *eternal* too, i. e. fixt, unalterable.

VER. 173.

*Moon that now meet'st the orient Sun, now
fly'st,
With the fix'd Stars, fix'd in their Orb that
flies.*

Dr. B. would have us read

*Thou Moon, that monthly meet'st and fly'st the
Sun,
And Ye, fix'd Stars; fix'd in your Orb that
moves.*

His chief Objection is, that *Moon with the fix'd Stars* is unphilosophical, as if they were but an appendage of the Moon, who are in Magnitude and Dignity a million times above her. But *M.* does not here represent the *fix'd Stars* as an appendage of the Moon: he had mention'd the Sun as enlightning the Day, and now he calls upon all those Bodies which give light by Night, the *Moon*, the *Fix'd Stars*, and the *Planets*: he invokes the *Moon* together with them, but without supposing any of them to depend upon the *Moon*. Besides the next Verse begins with *And ye*, and ends with *move*: Wou'd *M.* (think we) have made two Verses close together begin and end exactly alike?

M 4

VER.

VER. 177.

And ye FIVE other wandering Fires that move.

Dr. B. says that *M.* must have given it *And ye FOUR other*, &c. because he had nam'd the *Sun*, *Moon*; and *Venus*, and there are but *four* more. But is it so sure that *M.* meant *Venus*, by what he says in v. 166. *last in the train of Night* — *belong rather to the Dawn, sure Pledge of Day*, &c? Does not he seem to make *Adam* reckon the Morning Star as a different thing from *Venus*? and if so, then we may keep to the number *five* here.

VER. 195.

*and YE that warble, as ye flow,**Melodious murmurs*

Dr. B. reads, *and RILLS that warble*, &c. but the waters, which warble murmurs as they flow, must be *Rills*: the Phrase sufficiently explains the Sense, without inserting the word *Rills*.

VER. 198.

That SINGING up to Heaven-gate ascend.

However *M.* may understand *Heaven* in other places, he intends no more by it here than to express a very great height: An Hyperbole often to be met with in Poets. Thus *Homer* says of a very high rock,

Odyss. 14. v. 73. *Ὀψαρον ὑπὲρ ἱερῆας*

Ὀζάν κ' αὐρῶν
Dr. B's alteration here is

That SOARING up to HEAVENWARD ascend,

VER.

+ M

which

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which is the same Tautology as if we should
say in other words, *That ascending ascend to-*
wards Heavenward.

VER. 200.

Te that in waters glide.

Dr. B. asks how the Fish in Seas and Rivers could
be Witnesses to *Adam's Hymn* in *Paradise*? But
does not M. mention *Fountains* and *Lakes* as
being in *Paradise*, v. 186, and 195? and does it
not appear from his Description of *Paradise* in
IV. 229, that there was *many a Rill which wa-*
ter'd the Gardens? We may suppose then that
there were Fishes *gliding* in these Waters.

VER. 202.

Witness if I be silent, Morn or Even.

Dr. B. thinks that M. had forgot that both *Adam*
and *Eve* shad in this Hymn, and therefore he
reads *if we be silent*, and in the next Verse but
one, *by our Song*: but M. rather imitates here
the Ancient Chorus, where sometimes the Plu-
ral and sometimes the singular Number is used.
The same is practis'd by our Poet in the Speeches
of the Chorus in *Sampson Agonistes*, where the
Reader will see in every Page almost that the
Number is thus varied. Dr. B. observes, that
the whole Hymn naturally divides itself into
Parts interlocutory, and that he has presumed
to put it so, tho' not warranted by any Edition.
But this is not Dr. B's Invention; for this Hymn
was set to Musick about three Years ago, and
in that Composition the several Parts of it were
assign'd

assign'd distinctly to *Adam* and *Eve*. I think that such Interlocutory Parts are by no means fit for an Heroic Poem: but, if the Author should be suppos'd to have design'd them, I should choose to divide this Hymn very differently from the Doctor's division. The first seven and the four last Verses of this Hymn I wou'd suppose spoken by *Adam* and *Eve* together: and as to the other Verses, I wou'd have *Adam* speak all that the Doctor assigns to *Eve*, and *Eve* all that is now assign'd to *Adam*. In this method, the mention of the *fair Morning Star*, the *Moon*, and *Fountains and Rills* will come to *Eve's* Share, and they are Circumstances which seem fitter for her to mention than for her Husband.

VER. 209.

*and, to their thoughts
Firm Peace recover'd soon and wonted calm,
On to their Morning's rural work they haste.*

Dr. B. reads *recovering*, that the Sentence (as he says) may be continued: but the Sentence is sufficiently continued in the common reading, if *recover'd* be a Participle, of the Ablative Case, as it seems to be here. The Construction is, *Peace and Calm* being *recover'd to their Thoughts, they haste*, &c. I have so pointed the Sentence, as to prevent this mistake for the future.

VER. 214.

*AND NEEDED hands to check
Fruitless EMBRACES*

Dr.

Dr. B. proposes this reading,

WITH PRUNING *hands* they check

THE *fruitless* BRANCHES.

He says, that unless we put it *THEY check*, the Sentence has no Exit, and no work is done in the *overwoody rows*. But this Objection arises from his putting a Colon after *Flours* in v. 212. instead of a Semicolon, as in the two first Editions. The Construction is, They haste where any row of Trees reach'd too far their boughs, and needed hands to check fruitless embraces. The words *fruitless embraces* are very beautiful and expressive here, being a contrast to the fruitful embraces of the Vine round the Elm, imply'd in the following Verses. And *Virgil* had shew'd our Poet the way to apply the word *embraces* to Trees, when he says in *Georg.* ll. 367.

*Inde ubi jam validis AMPLEXA stirpibus ulmos
Enitunt.*

The word *Branches* would be very improper here, because *Boughs* are mention'd in the preceding Verse.

VER. 216.

She spous'd about him twines

Her MARRIAGEABLE ARMS.

Marriageable? (says Dr. B.) capable of future Marriage? why, she was wed, *spous'd* already in the Verse before. That she was spous'd, I grant

grant, but this necessarily implies something previous to Marriage: and *M.* does not say that she was *wedded*; he only says that *they led the Vine to wed her Elm*. So that both Expressions imply a future Marriage, and therefore *marriageable* is a proper Epithet here. What occasion then for the Doctor's alteration, *Her Arms* LAZIVIOUS?

VER. 224.

*thou hear'st what stir ON EARTH
Satan, FROM HELL SCAP'D thro' the darksom Gulf,
Hath rais'd in Paradise; and how disturb'd
This Night the Human Pair:*

Dr. B. says that this is redundant and clogging, *On Earth and in Paradise*: He therefore reads,

*thou hear'st what stir, FROM HELL
Satan ESCAPING thro' the darksom Gulf,
Hath rais'd in Paradise, &c.*

But if any Emendation were necessary, the redundancy (as the Doctor calls it) might be avoided by this easier change,

*thou hear'st what stir on Earth
Satan, from Hell scap'd thro' the darksom Gulf,
Hath rais'd; and how in Paradise disturb'd
This Night the Human Pair.*

VER. 234.

as may advise him of his HAPPY state
Dr. B. proposes *dubious* instead of *happy*: but the last is the true reading. The Sense is, Advise
vise

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wife him that he is happy, but that his Happiness depends on himself, because his Will is Free and therefore Mutable. To this purpose is what *Raphael* says in v. 535.

*Myself and all th' Angelic Host—our HAPPY state
Hold, as Ye yours, while our Obedience holds:*

And thus in v. 503. *Raphael*, in consequence of this Command here, says to *Adam*,
*Enjoy
Your fill, what happiness this HAPPY state
Can comprehend.*

And so in VII. 631. the Angels in their Song say concerning our first Parents

*thrice happy, if they know
Their Happiness.*

VER. 257.

*From hence (no Cloud, or, to obstruct his sight
Star interpos'd) however small he sees, &c.*

So these Verses should be pointed; and the first Editions, which have a Comma after *interpos'd* shew that it is here a Participle in the Ablative Case put absolutely: Dr. B. therefore is wrong in the following Reading which he proposes,

*no Cloud or Star, t' obstruct his sight,
DID interpose:*

He thinks that the common Reading appropriates that Obstruction to the Star, which is common to both *Star* and *Cloud*. But if we throw the
words

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words out of Verse, it will presently appear quite
otherwise.— *From hence no Cloud or Star in-*
terpos'd to obstruct his sight.

V E R. 261.

As when by Night the Glass
Of Galileo, &c.

Dr. B. marks this Similitude as what he would have us reject: his chief Reasons are these. *The Glass observes*: I thought (says he) the Eye had done it thro' the Glass. Dr. B. is the first perhaps that ever made this way of speaking an Objection to a Poet: nothing is more Poetical more Customary. *Observes imagin'd Lands*: So (says the Doctor) he confounds two opposites, Observation with Imagination. Not at all, I think; for the Sense is, He observes Objects, which he imagines to be Lands: the Thing is observ'd, but what that thing is, is only imagin'd. But what is the difference (says the Doctor) between *Lands* and *Regions*? if there be none, yet there is no Fault, no great Inaccuracy in the Expression: but I believe that M. meant by *Regions* larger Tracts than he meant by *Lands*; or whatever do not look like *Lands*.

V E R. 264.

Or Pilot from amidst the Cyclades,
Delos or Samos first appearing, kens
A cloudy Spot.

To this Similitude likewise Dr. B. objects: but the Fault which he finds with it, is a Fault of his

his own Invention. *Raphael* is describ'd before as seeing our *Earth* tho' *small*, and even the *Garden* of God. To this (says the Doctor) the Editor compares a *Pilot's* view, who thinks he sees an *Island* remote rising from the *Horizon*; but doubtful, whether it may not be a *Cloud*. But this is not the true State of the Case; for *M.* says that he *kens* it, not that he thinks he sees it: and he does not represent him as doubtful, whether it may not be a *Cloud*; but he speaks of him as seeing a *Spot*, (which he well knew to be *Delos* or *Samos*), tho' it appear'd at that distance to be *cloudy*.

VER. 269.

*Now on the Polar winds, then with quick Fan
Winnows the buxom Air, &c.*

Dr. B. here again finds the Editor inserting six Verses, which he judges unworthy of *M.* His Objections to them are as follows. *M.* having said that *Raphael* sail'd *between* worlds and worlds, the Editor (as the Doctor says) in contradiction tells us that he sail'd sometimes *on the polar winds*; which winds could not exist, but within those worlds. True, but must *Raphael* always continue sailing between those worlds? By the Expression *now on the polar winds*, *M.* meant to inform us that he was come lower down, that he was got within *our* world, and was sailing *on the polar winds* of it, till he came within sight of the Birds. Again the Doctor objects to *Raphael's* taking the *shape of a Phoenix*; and well he might if *M.* had said

any thing like it. *M.* only says that to the Fowls *Raphael* seem'd a *Phoenix*; when they view'd him, perhaps at a distance: it was the Mistake of those Birds; and not any Shape assumed by *Raphael*, which made him seem a *Phoenix*: so that here is no *Whim of an Archangel* imply'd, as the Doctor supposes, nor any thing done by him to deceive the Fowls.

VER. 276.

*He lights, and TO HIS PROPER SHAPE RETURNS
A Seraph wing'd.*

The word *Shape* here (I suppose) occasion'd Dr. *B.* in his Note on the former Passage to say that *M.* makes *Raphael* take the *shape of a Phoenix*: In consequence of the same mistake he would have us read here,

He lights, and IN THAT NEARER VIEW appears, &c.

But by *Shape* here is not meant that of a *Phoenix*, nor of any other Bird: But only that Shape, which *Raphael* must necessarily appear in when his Wings were spread, and he was *speeding down prone in flight*. By *returning to his proper shape*, *M.* means that he stood on his Feet, and gather'd up his six Wings into their proper Place and Situation.

VER. 285.

LIKE MAIA'S SON *he stood*.

Dr. *B.* would read, WITH GRACEFUL MEEN *he stood*. But why this Alteration? the Doctor gives

gives us this reason for it; All the *Insignia* of *Raphael* and *Mercury* were different. True, but who ever thought that *M.* meant to compare them on account of their *Insignia*? The graceful Posture or Attitude, in which they both put themselves immediately upon their lighting on the Earth, is all that *M.* here says of them, and in this only he compares them. The Allusion is to what *Virgil* says in *Æn. IV.* 252.

Hic primum paribus nitens Cyllenius alis

CONSTITIT.

VER. 293.

And FLOURING Odours, Cassia, Nard and Balm.

Dr. B. says that *flouring Odours* is Affectation extravagant: he suspects that *M.* gave it AMBROSIAL Odours, &c. But *M.* by *Odours* meant (I suppose) odorous Shrubs, as we have in v. 349. *Odours from the Shrub*, and in IV. 696. *each odorous bushy Shrub*: and then the Epithet *flouring* will agree well with such Shrubs, as are chiefly odorous when they are in flour.

VER. 297.

pouring forth MORE SWEET,

Wild above Rule or Art; enormous bliss.

So the two first Editions point this passage: Dr. B. puts no Stop after *Art*; for want of which he has fallen into a considerable mistake: instead of *pouring forth more sweet* he would have us read *pouring forth profuse*. He says, *more sweet* than what? nothing: for the comparison is

N

drop'd.

drop'd. But the Sense is, pouring forth what was the more sweet for being wild and above Rule or Art.

VER. 326.

*and from each Bough and BRAKE
Each Plant and juiciest Gourd.*

Dr. B. would read *Branch* instead of *Brake*, thinking that Provisions are not to be gather'd from Brakes: but *Bough*, *Brake*, *Plant* and *Gourd* express here all the several kinds of things which produce Fruit. The *Bough* belongs to Fruit-trees: the *Plant* is such as that which produces Strawberries, &c. the *Gourd* includes all kinds that lie on the Earth: and the *BRAKE* is the Species between Trees and Plants; of this Sort are (I think) the Bushes which yield Currants, Black-berries, Goose-berries, Raspberries, &c. But if we read with the Doctor *branch*, it will be a superfluous word, because of *bough* which preceded it.

VER. 333.

*What CHOICE to chuse for delicacy best,
What Order, so CONTRIV'D as not to mix, &c.*

Dr. B. says that to *chuse* *Choice* is worse than he will call it: and therefore he would have us read *what* FRUITS to *chuse*, &c. But I suppose that he mistakes *Choice* here for what the *Latins* call *delectus*; whereas *what Choice* signifies, What rare, excelling, and best kinds, as in v. 327. we have

*I will pluck such CHOICE
To entertain our Angel Guest.*

In this Sense to *chuse*. *Choice* is as good Sense as to *pluck Choice*. So also in v. 368. *What the Garden CHOICEST bears.*

VER. 338.

WHATEVER Earth all-bearing Mother yields.

Rather thus (says Dr. B.) *What SINCE THE Earth, &c.* of this alteration I am at a loss to know the reason. The Sense of *M.* is, She gather'd all manner of fruits; not only what since are dispers'd in any Climes, but all sorts that any part of the Earth did at that time produce: for so the Angel *Raphael* speaks in VII. 541. concerning Paradise,

all Sorts are here, that all th' Earth yields.

VER. 359.

Tet with submits approach and reverence MEEK.

Dr. B. prefers *meet*: he seems to have a quarrel with the word *meek*, for he changes it into *meet* (I think) in every Verse where it occurs throughout this Poem; See X. 1092, and 1104. and in all these places, he assigns no reason for the Alteration. But *meek* suits much better with *submits*, than *meet* does; and therefore I think that *M.* gave it so: and I find *Spenser* in his *Fairy-Queen*, B. 1. Cant. 10. 17. saying *MEEK Obedience.*

N 2

VER.

V E R. 366.

who yet by sov'rain gift possess
This spacious GROUND

Adam is here inviting the Angel to eat of the Fruits of Paradise; and therefore he very properly uses the word *ground*: but Dr. B. chuses *round*, and says that *ground* is too low a word, and implies that they were to dig and delve in Paradise. I don't see that: This however I can see, that *M.* uses the same word elsewhere concerning the Soil of Paradise, and the Doctor permits him to do it securely; as in IV. 216.

Out of the fertil GROUND *he caus'd to grow*
All Trees

V E R. 369.

what the Garden choicest bears
To sit and taste

i. e. to taste as he is sitting: See my Notes on II. 917. and III. 54. from whence the Reader may be satisfy'd that there is no occasion for Dr. B's amendment *To see and taste*, which wou'd be low indeed, and not at all agreeable to what follows *till this Meridian heat be over*: surely it is better Sense to say *Sit till then*, than to say, *See till then*.

V E R. 378.

that, like Pomona's Arbour, smil'd
With flourets deck'd and fragrant Smells; but Eve
Undeck'd, &c.

Dr. B. would throw away one half of these words, viz. *like Pomona's Arbour*, and the words *and fragrant Smells*: then the Verse would run thus,
that

that smil'd with flourets deck'd, but Eve

Undeck'd, &c.

I think that *Pomona's Arbour* gives us a fine Image: at least it is not to be given up without a reason, and the Doctor gives none. To *fragrant Smells* he objects too, and says that *Eve* did not use Ointments and Perfumes. I suppose not: but how is this an Argument against her decking her Bower with fragrant and sweet-smelling herbs? for it is the Arbour only that is spoken of as deck'd with these: so *M.* had before describ'd it (and without Dr. *B.*'s censure too) in IV. 709.

Here in close recess

With Flours, Garlands, and sweet-smelling Herbs

Espos'd Eve deck'd first her Nuptial Bed.

And when *Eve* is to quit her Bower she says in XI. 280.

*Thee lastly, nuptial Bow'r, by me adorn'd
With what to sight or smell is sweet.*

VER. 381.

*Than Wood-Nymph or the fairest Goddess
feign'd*

Of three &c.

Dr. *B.* rejects these two Verses, chiefly because he supposes that we are here told that those three Goddesses were but *feign'd*: why then (says the Dr.) do you bring them in, unless to insinuate that *Eve's* Beauty and Person too were a Fiction? Surely all this is mistake: for (tho' *M.* and every Christian Poet must look upon them

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as but feign'd) here the Sense is, *feign'd*, fa-
bled or reported, to be the *fairest Goddess of*
the three &c.

VER. 389.

Shall fill the World more numerous with thy
SONS.

Dr. B. reads *Race*; but *Sons* is here used in its
largest Sense for Descendants, and (like *Race*)
includes Females as well as Males. See XI. 348.

VER. 391.

Have HEAP'D *this* TABLE

Dr. B. bids us read, *Have* STOR'D *this* GAR-
DEN. What is his reason for the Alteration?
Why, he says that one Meal for three Persons
would not have Variety enough for the Com-
parison; and yet it appears from v. 338, 343,
and 344. that all the fruits of the Earth were
in Paradise, and that all the fruits of Paradise
were *heap'd on the board*; so that the expression
stor'd this Garden contains no more than the
other does, *heap'd this Table*. See also v. 394.

VER. 395.

DANC'D *hand in hand*: *A while discourse they*
hold,

(*No fear lest Dinner cool*), *when thus began*
Our Author:

I agree with Dr. B. that the Remark *No fear*
lest &c. is unworthy of the Poem: but I must
say too, that it is more unworthy of M's Anno-
tator to say (as the Dr. does in the Note on v.

415.) that the Devils in Hell have nothing to eat but Hell-fire, and no danger of their Dinner cooling. However blameable *M's* Remark may be, yet it can never be doubted but that he made it. I have enclos'd it in a Parenthesis, that the Reader may better see how insufficient the Doctor's other Objection against this Passage is: If *Adam* (says he) then *began* to discourse, he had not *discours'd* before. But the expression *a while discourse they hold* does not imply that any discourse had yet pass'd since their coming into the Lodge. It means no more than to express that they were going to discourse in the manner which *M.* after this relates; and which discourse *Adam* began by saying *Heavenly Stranger &c.* There was no need then for the Doctor to throw out the Quantity of a whole Verse, and alter the Passage thus

MET DANCING *hand in hand: when thus began &c.*

VER. 406.

may of purest Spirits be found

Dr. B. reads to: but *of* may signify *by*, as it does very frequently in Scripture: or the Construction may be this, *found no ingrateful food of Spirits.*

VER. 415.

*To be sustain'd and fed: of Elements
The grosser feeds the purer*

After all that Dr. B. has said to the disparagement of these eleven Verses, I believe that none but himself thinks they are the addition of the Editor. All Philosophers allow that the *Sun* and *Fix'd Stars* have their Supplies of Nutrient: and, whether the *Moon* has any or not, yet it is a Liberty very allowable in Poetry to put her in this respect upon the same foot with those other Heavenly Bodies. Every thing may be turn'd to ridicule, but sometimes the ridicule recoils; as it does here: for if the Doctor is at a loss to know how the Devils in Hell are *sustain'd and fed*, that Objection lies against the two preceding Verses which he suffers to stand in the Poem, not against any part of the Verses which he would throw out. And is it any good Objection against what the Poet says of the *Moon's* being fed by the Air of our Atmosphere, that it is thin, such as no Animal can breathe in? the *Moon* is not reckon'd to be an Animal. Again, if the *Moon* sends Nourishment from herself to the *higher Orbs*, why must those *higher Orbs* be the higher Stars, as the Doctor expresses it? *M.* probably meant only the higher Planets of this System of ours. But let the Reader observe what sort of a Verse Dr. B. forms, when he has thrown these eleven Verses away,

*To be sustain'd and fed: tho' in Heav'n the
Trees &c.*

where *tho' in* must be one Syllable, as well as *Heav'n*.

VER.

VER. 438.

transpires

Thro' SPIRITS with ease

Dr. B. reads *Thro' Pores*, tho' he owns that *Spirits* may be defended by a tenacious Textuary. I should think that when the common reading may be defended, every sober Critic is bound to be so tenacious a Textuary, as this comes to. The word *transpires* shews that the *Pores* are meant; it carries the Idea of them, and therefore *transpires thro' Spirits* is the same as, *passes thro' the Pores of Spirits*.

VER. 437.

WHOSE *radiant Forms*

(*Divine effulgence*), WHOSE HIGH POW'R SO FAR

EXCEDED HUMAN, *and his wary speech*

Dr. B. reads

THOSE *radiant Forms*

Divine effulgence: and his wary Speech

throwing out the intermediate words as an Insertion of the Editor: but then there will be a Nominative Case without a Verb, unless he takes *those* to be an Accusative Case govern'd of the preceding Verb *saw*; which would be bad Sense and Construction. But in the common reading the words *whose radiant Forms* are a Nominative Case to the Verb *exceeded*. The reason, which the Doctor gives for leaving out the words *whose high power so far exceeded human,*

human, is this: *Excellence* before spoken of is a higher Idea than *Power*: but is it than *high Power*? The truth is, that *Excellence* is a general word, and so *M.* used it: in the Passage before us he branches the *Excellence* of Angels into two particulars, their *radiant Forms* and their high *Power*: This is good sense.

VER. 504.

what happiness this HAPPY State
Can comprehend

Dr. B. proposes *this EARTHLY state*, because it was said before in *v. 501.* *If ye be found obedient*: but for this reason I should prefer the common reading *happy*; for so in *v. 535.* *Raphael* says

we our HAPPY state
Hold, as Ye yours, while our OBEDIENCE holds.

See also my Note on *v. 234.*

VER. 527.

not over-ru'd by Fate
 INEXTRICABLE

Dr. B. prefers *Inexorable*, thinking that the word *inextricable* belongs only to Mazes and Labyrinths, not to the stable and universal decrees of *Fate*. But this Metaphorical word may be apply'd to *Fate* too, as in *Apulei Met. Lib. 2. p. 269.* we have *INEXTRICABILITER contorta fatorum licia*. By a like Metaphor we have in *Virgil, ineluctabile fatum*.

VER.

VER. 564.

*how shall I relate**To human Sense th' INVISIBLE exploits, &c.*

Dr. B. reads *ineffable* here instead of *invisible*: the Ideas (says he) in the common reading do not accord right: but what can accord better than *invisible* and *human Sense*? for the contrast is between these two Expressions, and not between *relate* and *invisible*, as Dr. B. seems to suppose. There are three great difficulties in gratifying *Adam's* request, which *Raphael* reckons up to him. First, those exploits were *invisible to human Sense*; secondly, he could not well *without remorse* mention the ruin of so many Angels; and lastly, they were *Secrets*, and perhaps *not lawful* for him *to reveal*. That the word *invisible* is right, appears from what follows in v. 571.

*what surmounts the reach**Of human Sense I shall delineate so, &c.*

where the difficulty is laid, not upon the unspeakableness of those exploits, but upon their being out of the reach of *human Sense*; and by being *invisible* they were plainly so.

VER. 598.

Amidst as from a flaming Mount.

Dr. B. reads *Amidst us, &c.* but then in v. 593. it should be *we stood*, not *they stood*. M. (says the Doctor) throughout the whole Poem makes it a real Mount. But he nowhere represents it

it to be a *flaming* Mount; for it was the Glory of God, and not the Mount, which flam'd; so that the particle *as* does not lessen the Reality of its being a Mount, but of its being a flaming one. *Us* (says the Doctor) is still properer, because it implies that *Raphael* was one of the Audience: But is not that sufficiently imply'd in what was said before? particularly in v. 586.

VER. 614.

Into UTTER darkness

Here again Dr. B. reads *outer*: but see my Note on I. 72.

VER. 638.

*Quaff Immortality and Joy (secure
Of Surfeit, where full measure only bounds
Excess) before th' all-bounteous King*

Dr. B. finding that the two first of these Verses and the first word of the third are not in the first Edition, charges the Editor with inserting them in the second: he has great Objections to some expressions in them, but his Objections may be sufficiently answer'd. By *Immortality and Joy* may be meant, in the Scriptural Phrase, *Immortal Joy*: And to *drink* of any thing is in the same Stile to partake of it, as in *Rev.* 14. 10. in *1 Cor.* 12. 13. and elsewhere: and agreeably to this way of speaking, to *quaff* or drink largely is to partake of it plentifully, to enjoy it in full measure. If these Verses were left out (as the Doctor would have them), the words in v. 641. which represent God as *rejoicing in their Joy*, would

would refer to something that is no where to be found: and therefore *M.* (I suppose) inserted these Verses in the second Edition, that the Joy of the Angels might be express'd. *Secure of Surfeit* is another expression that the Doctor objects to: is it a *Surfeit* (he asks) of Immortality, or of eating and drinking? I think that *M.* meant a *Surfeit* both of eating and drinking, and of Immortal Joy: as I have plac'd the words *Secure of Surfeit*, &c. in a Parenthesis, the Construction will admit *Surfeit* to refer to both of those particulars. But can Angels be drunk with suppling too much Nectar? Can they by Intemperance get Fevers? These Questions the Doctor asks: but can he think them pertinent? If, according to *M's* Theory, Angels eat and drink, no doubt but there is a possibility of their doing both to *Excess* and to *Surfeit*, and yet there is no occasion to suppose that Excess in Them would produce Drunkenness or Distempers. *Where full measure only bounds Excess*, i. e. (says the Doctor) only sets bounds to, disallows, forbids excess; and then how can they be *secure of surfeit*? but the meaning of this expression may be, *Where full measure* has no other effect than to set bounds to Excess; and not, as it happens often among Men, to tempt to it: Or rather the word *only* may belong to *full measure*, and the Sense may be this, *Where excess* is not restrain'd and prevented by Want, nor by any Quantity less than full measure: they have full enough and no more, and they can't be guilty of excess, because
amidst

amidst all their Plenty, they have nothing beyond measure.

VER. 642.

and wider far

*Than all this Globous Earth in Plain out-spread
Such are the Courts of God.*

These Verses Dr. B. by a savoury metaphor calls the Editor's *Ordure*, and calls upon him to *eat* it. But what is the quarrel with this Passage? Why, *Adam*, not being suppos'd to know the length of the Earth's Diameter, could have no notion, How wide the round Earth *out-spread in Plain* wou'd be. Be it so, yet why is the same Thought suffer'd to pass for *M's* in VI. 77?

and many a Province wide

Tenfold the length of this Terrene.

If this was written by *M.* the other might deserve better Language from the Doctor: and after all, the Reader will gather from the beginning of the VIII Book, that *M.* has made *Adam* acquainted enough with Astronomy, to conceive that the Earth's Diameter was of a very considerable Extent.

VER. 653.

and sudden REAR'D

Read *rear* (says Dr. B.) as before *extend*: but it may full as well be said, *Keep rear'd*, because *slept* follows in the next Verse. Nothing is more common in this Poem than to couple Verbs of different Tenses: See my Note on IV. 268.

VER.

VER. 673.

*Sleep'st thou, Companion dear, (what Sleep can
close
Thy Eyelids?) AND remembreſt what Decree,
&c.*

If we read theſe two Verſes thus, including ſome of the words within the Notes of a Parentheſis, there will be no occaſion to change *and* into *who*, as Dr. B. wou'd have us do.

VER. 684.

*Of all thoſe Myriads, which we lead, the
CHIEF;*

Dr. B. reads the CHIEFS : but M. ſpeaks after the ſame manner, as here, in II. 649. *Others among the* CHIEF, &c. And in both places the Chief ſignifies the ſame as the *Chiefs*; only This is a Subſtantive, and That is an Adjective, agreeing with the word *Angels* underſtood in the Conſtruction.

VER. 700.

*Now ere dim Night HAD DISENCUMBER'D
Heaven*

Dr. B. ſays that M. muſt have given it *ſhall diſ-
encumber*; becauſe it was then about Mid-
night. But pray mind the Conſtruction in the
Doctor's reading, *The Standard was to move
ere Night SHALL DISENCUMBER Heaven*. This
is not Engliſh. What occaſion'd the Doctor's
miſtake, was his not conſidering that this Ac-
count here is part of *Raphael's* Narration after
the Facts had happen'd which he is relating:
and

and therefore the Poet does not make *Raphael* say, *is*, but *was* to move : in consequence of which he must have said *ere Night should have* or (what is the same thing) *had disencumber'd Heaven*.

VER. 708.

*His Count'nance, AS THE MORNING STAR that guides
The starry Flock*

Dr. B. proposes that we should read,

His Count'nance BRIGHT AS HESPERUS that guides, &c.

His reason is this; The *Morning Star* does not *guide* the starry Flock, for it goes off the hindmost : but when a Shepherd sees all his Flock go out of a Field before him, does he for that cease to be their Guide? We can by no means allow of *Hesperus*, the Evening Star to come in here instead of the *Morning Star*, because *Raphael* in VII. 131. calls him *Lucifer* or Morning Star, and adds

*So call him brighter once, amidst the Host
Of Angels, than that Star the Stars among.*

See also X. 425.

By the words *His Countenance* is meant He himself, a Part being here put for the Whole, as II. 683. we have *Front* put for the whole Person. See my Note there, and the Note which follows here.

VER.

and with Lyes
Drew after him the third part of Heaven's
Host.

Dr. B. says that the Author gave it *and his Lyes*, &c. but by the expression *His Countenance* is meant He himself: (See the Note upon the foregoing Verse): it is very frequent in Scripture to use the word *Face* or *Countenance* in this Sense: as in *Luke ix. 53.* we read of our Saviour that the Samaritans did not receive him because his FACE was as tho' he (Gr. it) would go to Jerusalem. See also *Levit. xix. 32.* But if this will not be allow'd to be M's meaning, yet it may be said that *Satan's Countenance* seducing his followers by disguising the foul intentions of his heart, may be very properly said to *seduce with Lyes*. We read in *Cicero's Epistles* to his Brother,

frons, oculi, VULTUS per sepe ment iuntur. l. i. Ep.

l. c. 5.

The Doctor, besides this change, throws out the in the last Verse, to make very bad measure (as he calls it) better; but (to say nothing of the English) the Reader, I believe, will think that there can hardly be worse measure than in the following Verse,

Drew after him third part of Heaven's Host.

VER. 711.

Mean while th' Eternal EYE, whose sight discerns, &c.

O

Dr.

Dr. B. seems very sure that *M*'s Text is wrong here, because in the course of the Construction it is said of this *Eternal Eye* that it *smiling said*. v. 718. He would therefore persuade us that *M*. gave it,

Mean while, th' Eternal, He whose sight discerns

But would not *He* in this place, thus following *th' Eternal*, be a Borch in Poetry? *M*. frequently takes a Liberty, allowable in a Poet, of expressing only some Part or Quality of a Person, when he means the Person himself, and goes on to say things which (properly speaking) are applicable only to the Person himself. And *M*. had good Authority for doing so: in *Pf. liv. 7.* the *Eye* is made a Person, *mine EYE shall see HIS desire upon mine Enemies*: So in *Matth. xx. 15.* the *Eye* is put for the whole man, *Is thine EYE evil, because I am good?* See also *Prov. xxx. 17.*

VER. 734.

LIGHT'NING Divine, ineffable, serene,

If *Lightning* be a Substantive here (says Dr. B.) *M*. must rather say it, *BRIGHTNESS Divine*, &c. but I think that *Lightning* gives a finer and higher Idea of the Son than *BRIGHTNESS*: in *Dan. x. 6.* and in *Matth. xxviii. 3.* the Angel's Countenance is said to have been *like Lightning*.

VER. 741.

*whether I BE DEXTROUS to subdue
Thy Rebels*

Dr.

MILTON'S *Paradise Lost*. BOOK V. 187

Dr. B. prefers *whether I PROVE ABLE to subdue*, &c. Why? because *able* (says he) is the simplest and nearest word, therefore it is the best: but is not the Consequence, that therefore it is the Worst, full as good? especially in Poetry, where a Metaphorical and more Remote word is often preferable to the Simplest and Nearest, because it throws the Diction still more out of Prose. The word *dextrous* (adds the Doctor) insinuates as if he wou'd subdue them by Slight and Stratagem. I think not; for *dextrous* properly means one who knows how to manage his right hand well, and therefore in its secondary sense means one who is powerful and valiant. When *dextrous* insinuates Slight and Stratagem, it is us'd in a remoter Signification.

VER. 742.

or be found the WORST in Heaven.
i. e. the worst or lowest in Power (says Dr. B.) but he adds, that then the word *least* is properer. M. thought otherwise, for he says, agreeably to this, in l. 119. *In Arms not WORSE*, &c. But why is *least* a properer word? Dr. B. tells us that *least in Heaven* is an Expression warranted by both *Matthew* and *Luke*, who say *the LEAST in the Kingdom of Heaven*: but surely the Doctor knows, that by the Phrase *Kingdom of Heaven* in those places of the two Evangelists is meant the Kingdom of Christ under the Gospel; and that by the word *least* added to that Expression is meant less in worth, dignity, and excellency than any true Christian.

What is this Quotation then from the two Evangelists to our Poet's purpose?

VER. 750.

In their TRIPLE DEGREES

So in v. 838. we read *created in their bright DEGREES*: and those *degrees* are here said to be *triple*, as including *Seraphim, Potentates, and Thrones*. What occasion then for Dr. B's reading *In their Triplicities*? the only reason which he assigns is the making the measure smoother: but M. affected in many places to make such a Roughness as This at the beginning of his Verse, as may be seen in my Note on Ill. 384. To which may be added v. 874. *Thro' the infinite host*, and VI. 34. *Universal Reproach*.

IBID.

Regions to which

All thy Dominion, Adam, is no more, &c.

Dr. B. seems very much provok'd with the Editor here, and wou'd throw out these four Verses, because (as he fancies) *Raphael* tells *Adam* the same thing again here; which he had told him in v. 648. that is, within the compass of one hundred Verses. But the truth is, that it is not the same thing in both places, the Thoughts are very widely different from each other. In v. 648, *Raphael* says that the Extent of the Angelic Camp was wider far than all this Globous Earth would be, if it were spread out into a Plain: but in this place before us *Raphael* says that the Regions of Heaven were so large, that the

the whole Earth (*Adam's Dominion*) is no more to be compar'd to them, than *Paradise* was to be compar'd to the whole Earth and Sea when stretch'd out from its whole Globous form into Length. Are these Thoughts then the same? don't the latter rise much higher than the former, and exceed it vastly in the Extent which it ascribes to the Heavenly Regions? What the Doctor says of *spinning* (a word of his own Invention) the whole Earth into *long*, and his Inference from it (as if *M.* design'd that his Angel should dance on the long Rope) is sufficiently answer'd by what is said, and, if it were not, does not deserve a serious Examination.

VER. 770.

and with calumnious ART

Of counterfeited Truth.

Dr. B. says *an ART of Truth* is a new-fangled Expression, and therefore he reads *an AIR of Truth*: But in the common reading it is not an *Art* of Truth, but *an ART of counterfeited Truth*: this Epithet alters the matter quite: the *Art of Truth counterfeited*, is the same as the Art of Dissembling or the Art of Lying; in both which Expressions the word *Art* is properly employ'd. Besides the Doctor's word *Air* will not stand with the Epithet *calumnious*; for what is a *calumnious Air*? it is observable that the Doctor quite drops this Epithet in his Note, or else the Reader could not but have seen that these two words cannot sort together.

O 3

VER.

VER. 777.

*for whom all this haste
Of midnight march and hurried meeting here,
THIS only to consult how we may best &c.*

Thus in the two first Editions these Verses are pointed, and then the sense is plain, *To consult only this* (thing) *how we may best, &c.* but Dr. B. has left out the Comma after *here*, and inserted a Semicolon after *consult*: and then he tells us that the Context shews *M.* spoke it, *Is only to consult.* The Context in Dr. B's Edition may require this Reading; but in the two first Editions the Context plainly requires the common Reading, and the Doctor's *Is* needs not be express'd, but is to be understood in the preceding words.

VER. 786.

Our minds, and teach us to cast off this Toke?

So says *M.* but Dr. B. says that the bad measure may be assisted thus,

Our minds, to quit the Toke, hard and unjust?

But I see no bad measure at all in the common Reading; the small stress laid in the pronunciation upon the word *to* does not in my opinion injure the Verse. But Dr. B. has another end in view in altering this Verse. *Unjust* (says he) ought somewhere to be found in *Satan's* Speech, because *Abdiel's* Answer in v. 818. implies it, *UNJUST, thou saist, flatly UNJUST.* It

ought

ought most certainly to be found (if not in so many Letters) at least as to the Sense in *Satan's* speech; and so it is in v. 794. where for one to assume Monarchy over his Equals is represented as against *Reason* and *Right*, i. e. as Unjust.

VER. 790.

*Natives and Sons of Heaven, POSSESS'D before
By none*

Dr. B. says that the Poet must have given it *oppress'd*, i. e. never *oppress'd* or enslav'd till now, but always *free*. I wish the Doctor had been less positive in the matter, and had consider'd that the word *possess'd* produces the same sense as his *oppress'd* does; for to be the Slave of any one, is to be his Property and Possession: In this *M.* follows the Scriptural Stile: *Deut.* xi. 23. *Ye shall POSSESS greater Nations and mightier than yourselves.* *Isai.* xiv. 2. *And the House of Israel shall POSSESS them in the land of the Lord for servants and handmaids &c.*

VER. 799.

much less FOR THIS to be our Lord

Dr. B. pronounces it hard to find what *for this* relates to, and therefore he would have us read, *much less FORETHINK to be &c.* But the sentence is Elliptical, and may be supply'd thus, *Much less can he for this* (viz. for our being less in Power and Splendor v. 796.) in right assume to be our Lord. Dr. B's Points are all

wrong in the five preceding Verses: I shall give them therefore at length, as they ought to be pointed, and as they are pointed in the two first Editions.

*Who can in Reason then or Right assume
Monarchy over such as live by Right
His Equals, if in Power and Splendor less,
In Freedom equal? or can introduce
Law and Edict on us, who without Law
Erre not? much less for This to be our Lord,
And look for Adoration to th' Abuse &c.*

VER. 820.

And equal over equals TO LET reign, &c.

Here Dr. B. asserts that the Author gave it *over equals SET, TO reign, &c.* His reason is very extraordinary: To *bind with Laws*, and to *let reign* do not accord: *Bind* supposes Injunction from above; *let* Repugnance and Resistance from below. What foundation there is for this distinction, I don't see. To *bind with Laws the free* is to lay them under Laws, or as it is express'd in v. 797. to *introduce Law and Edict on them*: but to *let reign* is to permit the Son to reign over them: and *letting* in this sense is permitting, and shews only the Will of the Superior without any Idea of Resistance in the Inferior.

VER. 847.

Th' incens'd Father and th' INCENSED Son

Dr. B. would read *th' AFFRONTED Son*, the Son (says he) being *affronted* but not *incens'd*,
leaving

leaving all Judgment and Vengeance to the Father. But *Wrath* or Anger is ascrib'd to the Son as well as to the Father in VI. 824, &c.

VER. 874.

Through the infinite Host

Dr. B. reads *Through the REBELLIOUS Host*, because of the Accent plac'd on the middle syllable of *Infinite*: but see my Note on v. 750.

VER. 890.

These wicked Tents DEVOTED; lest the Wrath &c.

Dr. B. says that the Construction is deficient, and therefore he thinks the Author gave it,

These wicked Tents DEVOTE; BUT lest the Wrath &c.

But there is no need of any Alteration: before the word *lest* we are to supply *but I fly*. See my Note on II. 482.

VER. 907.

On those proud TOW'RS to swift destruction doom'd.

Dr. B. prefers *On those proud TROOPS &c.* But why this change, when he allows that *Satan's* seat, where he made his Speech, was adorn'd with *Towers* v. 758? his reason is that *Abdiel* had, at a great distance from those Towers, *long way pass'd thro' hostile Scorn*; and Destruction to the *Towers* is what to them was insensible. True, but is nothing doom'd to Destruction

Destruction but things sensible? Were not the
Israelites commanded to destroy all the Groves
 and High places in *Canaan*? And did the great
 distance of those *Towers* hinder *Abdiel* from
 turning his back upon them with *retorted Scorn*?
 or were they less *doom'd to Destruction*, be-
 cause they were a *long way off*?



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BOOK VI.

VER. 24.

*That OF so many Myriads fall'n yet One
Return'd not lost.*

DR. B. says that the Language is vicious, for *Abdiel* was not one of the fallen Myriads; and therefore he reads *That FROM so many &c.* But *of* signifies *among*; *Abdiel* was one among those Angels which were fallen, tho' he himself was not one *of* or *among* them consider'd as fallen Angels. See to this purpose my Note on IV. 323.

VER. 34.

UNIVERSAL Reproach, FAR WORSE to bear &c.

Dr. B. gives us here almost a new Verse thus
*SCORN AND Reproach, MORE DIFFICULT to
bear &c.*

The Measure (he says) is absonous: but as to this see my Note on V. 750. The *Reproach* (he adds) could not be called *Universal*, when
two

A REVIEW of the TEXT of
two thirds of all the Angels were his Applauders.
But it was *Universal* in *Satan's* Host, and this
is all that *M.* intended by the Epithet.

VER. 55.

HIS fiery CHAOS to receive THEIR FALL

Dr. B. reads *ITS fiery JAWS; WIDE to receive THEM ALL.* How unlike to *M's* diction! Let us hear his Objections to the common reading. *Tartarus* (says he) had no *Chaos*, and *Chaos* could not be called *fiery*, where *Hot, Cold, Moist and Dry are every moment fighting for the Mastery*, as in II. 898. But *Tartarus* or *Hell* was built in *Chaos* (VII. 92. II. 1002.) and therefore that part of it, being stor'd with fire, may not improperly be called a *fiery Chaos*: The Doctor's change of *his* into *its*, because *which* (not *who*) went before, proceeds upon a supposition that *which* is not to be refer'd to a Person: tho' it is well known that formerly *which* was as often apply'd to a Person as *who*.

VER. 77.

*and many a Province wide
Tenfold the LENGTH of this Terrene*

Dr. B. chooses to read *the SPACE of this Terrene*, because (as he says) *wide* does not suit so well with *length*: but is it not sense and propriety to say, That this is ten times as *wide* as that is *long*?

VER. 82.

*with upright beams innumerable
Of rigid Spears*

The

The Author (says Dr. B.) must have given it, FROM *rigid Spears*. But why *must* he, when it is more common, if not more proper, to say the *Beams of the Sun*, than the Beams shot forth from the Sun?

VER. 90.

*but their Thoughts prov'd fond and vain
In the mid way: THO' strange to us it seem'd,
&c.*

Dr. B. gives us the last Verse thus

In the mid way. Though strange to us it seem'd,
and then he says that there is no room for *though*, instead of which he thinks that the Poet gave it *Thing*. But the word *though* has its proper room and force here, if Resistance and Opposition of Angels to Angels be imply'd (as it plainly is) in the foregoing expression, *their thoughts prov'd vain in the mid way*. Were any Alteration necessary, I should rather choose to keep *Though*, and to change v. 96.

Hymning th' eternal Father: BUT the Shout
into

Hymning th' eternal Father: YET the Shout

Thus the Sentence will terminate properly, and YET will answer to *though*: But there is no occasion (I think) for any Alteration.

VER. 93.

And in fierce HOSTING meet

Dr. B. changes *Hosting* into *Fousting*, because he does not remember ever to have met with the

the word *Hosting*, either in Verse or Prose. Is that a sufficient reason? I could point out to him an hundred words (I believe) to be met with in no Author before *M.* Surely so great a Poet as he was, may be allow'd to coin words, or else who may? If he had coin'd none, his Poem must have fail'd of much of the Grandeur in Diction which it now has. The Doctor's Quotation from IX. 37. shews only that *M.* uses the word *Foust* as a Substantive; and if that be a foundation for the Doctor's inserting *Foust* as a Verb, there is as much foundation for our keeping *Host* here as a Verb, because *M.* v. 104. uses *Host* as a Substantive. Besides to *Foust* is more properly apply'd to single Combats than to two Armies fighting: tho' I confess to have met with it in *Fairfax's Tasso* used in the large Sense, which the Doctor gives it here. But after all I like *M.* the better for risking the word *Hosting* upon so extraordinary an occasion.

VER. 105.

A dreadful INTERVAL.

Dr. B. reads *A dreadful* INTERVIEW. But what? was the *narrow* space left, an interview? Surely that is not proper. But (says the Doctor) how could the *Interval*, the space left be *dreadful*? Because it was *narrow*, and the Hosts were just upon the point of engaging. That is a sufficient Reason for the Epithet.

VER. 115.

where Faith and REALTY
Remain not The

The Author (says Dr. B.) wou'd not have said *Realty* but *Reality*, and therefore the Doctor prefers *Fealty*, which is undoubtedly a proper word, but not necessary here. For *Realty* seems not to mean in this place *Reality* in opposition to *Show*; but *Loyalty*, for the Italian Dictionaries explain the Adjective *reale* by *Loyal*. Besides, where is the Difference between *Faith*, and *Fealty* or *Fidelity*?

VER. 117.

or weakest prove

Where BOLDEST; though to fight unconquerable?

The last words *though to fight unconquerable* plainly shew that *boldest* is right, and yet Dr. B. would have us read *wicked'st*: If all *boldness* is not reprehensible (as the Doctor says), yet the boldness of such, as *Abdiel* is here speaking of, was certainly so: See V. 803. When the Doctor can tell us how to unite the words *tho' to fight unconquerable* to his Epithet *wicked'st*, we may then consider farther about his Emendation.

VER. 135.

Or POTENT Tongue. Fool, NOT TO THINK HOW VAIN

Dr. B. reads Or RHETORIC OF THY Tongue.

Fool to ATTEMPT Terror of the Tongue (says he) is an Expression not to be justify'd, especially when *Satan* did not bully his Angels, but wheedle them to side with him. True, but those

200 *A REVIEW of the TEXT of*
those whom he hoped to influence by the terror
of his Tongue were not His Host, but the Good
Angels who guarded the Throne of God : and
this being *Abdiel's* meaning, there is no room
for the Doctor's *Rhetoric* to be inserted here.

VER. 146.

Seem'd in thy WORLD erroneous to dissent
Rather in thy REALM, says Dr. B. because no
World was then created, nor the Idea known.
But may not a Poet use words to express his
meaning, because in their first view they carry
an Idea of something not known at the time
which he is speaking of? At this very time,
when the Angels were going to fight, there
were no *Brutes* then created, nor was the Idea
known, and yet M. (with the Doctor's leave
too) has put the Epithet *brutish* into *Abdiel's*
mouth a little before in v. 124.

VER. 160.

Before thy FELLOWS, ambitious to win
From me some Plume

I have not much to say for the Accent falling
here wrong on *ambitious*, as Dr. B. says it
does. But surely M. would never have given
us the Verse, as the Doctor has alter'd it thus

Before thy RANKS, ambitious to RECEIVE.

If there is Sense, I am sure that there is no
Force in saying *to receive a Plume*. Were it
to be a free gift, it would be proper; but it can-

not

not be allow'd where it is only to be gotten by fighting, and won in battle.

VER. 161.

That thy Success may shew

DESTRUCTION to the rest

Dr. B. call this a detestable fault: and (what is strange) he says it is the more detestable, the nearer it comes to good Sense. Every body else would reckon it less so on that account. But I think that it comes much nearer to good Sense than the Doctor's word *Instruction* does to good English: For what is it to *shew Instruction*? to be an *Instruction* to the rest, or to give them *Instruction*, is right; but to *shew Instruction* is a Phrase of the Doctor's own making. The Sense of the common reading is This; *That thy ill Success may shew* and point out *Destruction* to the rest, as what is likely to be their Fate.

VER. 174.

deprav'st it with THE name

OF SERVITUDE

Dr. B. reads *with THAT name* SERVILITY. It is the name (says he) which *Satan* had given it in v. 169. and besides *Servitude* differs from *Servility*, in that the former may be a necessity from outward Force; whereas the latter is a Compliance from an inward meanness of Soul. Now from these Definitions of the Doctor I gather that M. intended to make *Abdiel* use the word *Servitude*, and not *Servility*: the good Angel perhaps was not willing to make the worst

P

of

of the Reproach, nor car'd to repeat what carried so severe a charge upon his Fellows. He softens the term into *Servitude*, because by shewing that *Servitude* was not chargeable on himself and the good Angels, he effectually shew'd that there was less ground for imputing *Servility* to them. What is said here, will serve for an answer to the Doctor's Note on v. 178. where he has made the same Alteration.

VER. 188.

This greeting on thy impious CREST receive

It is something irregular (says Dr. B.) to call the *Crest*, an inanimate Metal, *impious*: and therefore he reads *impious* HEAD. But why not *impious Crest* here, as well as *proud Crest* in v. 191? Pride no more belongs properly to *Crest* than Impiety: but both Epithets have a reference to the Person whose *Crest* it was. This is a Poetical Liberty, about which see my Note on ll. 561.

VER. 189.

So SAYING, a NOBLE Stroke he lifted high,

Dr. B. presumes that M. gave it

So SAID, a NIMBLE Stroke he lifted high,

But I presume that he gave us the common reading. *So saying*, i. e. while he was speaking, before he had finish'd his Speech: but *so said* (for which the Dr. refers us to v. 746.) means, after he had said this. *So saying* therefore is much better, as it expresses eagerness and impatience

to be at his Foe. Vulgar Use (says the Doctor) has long since made *Noble Stroke* base and unfit for Heroic. But how long since? was it base before *M*'s writing of this? unless it was, the Objection is frivolous. But *nimble* will not do here, and that for the reason which the Doctor gives for his inserting it, viz. because the Nimbleness of it appears in v. 192. *swifter than Thought* it self. Would not the Epithet *nimble* then be very superfluous here, when the same Idea follows so soon after? A *noble stroke* is such as shew'd great Strength and Activity, such as was likely to do great Execution.

VER. 198.

amazement seiz'd

The rebel THRONES

Dr. B. reads *Throns*, because Satan's followers were not all *Thrones*, nor would *Thrones* be more *amaz'd* than inferior Cherubs. But is it not stronger to say that the *Thrones* or superior Angels were amaz'd, than that the inferior ones were? if the Leaders were amaz'd, we are to suppose that the lower kind were more so.

VER. 200.

Ours Joy fill'd and SHOUT,

Prefage of Victory, &c.

Dr. B. reads *Ours Joy fill'd, and SURE Prefage, &c.* But *M.* could hardly have fail'd to say that the good Angels *shouted* for Joy at such a sight: and *shout* upon this occasion, (when the battle was begun), join'd with Joy, was a proper

204 A REVIEW of the TEXT of
per Presage of *Victory*: *Shout* does not fill a
man (says the Doctor), it empties him: but is
it not Sense to say, *Shout fill'd ours* or our
Army, i. e. it ran quite through it?

VER. 204.
and the faithful Armies RUNG
Hosanna

Instead of *rung* Dr. B. wou'd have *sung*: But
sung implies something too compos'd and se-
date for the Army in such circumstances. To
ring Hosanna is a Phrase of the like Poetical
Stamp with that of *grating Thunder* in II. 381.

VER. 210.
and the madding wheels
Of brazen Chariots RAG'D

Dr. B. reads *rang*; for it is strange (says he)
that the Wheels should rage more than their Hor-
ses and their Drivers: But is not this as much an
Objection against the Epithet *madding* as against
the Verb *rag'd*? Allow one, and the other will
stand its ground. Besides, Wheels moving o-
ver the ground must touch it, and that would
lessen the ringing of them.

VER. 212.
over head THE dismal hisfs
Or fiery Darts in flaming Vollsies flew

What is *the hisfs flew in Vollsies*, says Dr. B?
he proposes instead of it,

over head WITH dismal hisfs
THE fiery Darts in flaming Vollsies flew.

But

MILTON'S *Paradise Lost*. Book V. 205

But if there be any Place in this Poem where the Sublimity of the Thought will allow the Accuracy of Expression to give way to the Strength of it, it is here. There is a peculiar Force sometimes in ascribing that to a Circumstance of the Thing, which more properly belongs to the Thing itself; to the *Hiss*, which belongs to the *Darts*. See my Note on ll. 654.

V E R. 217.

ALL HEAVEN
RESOUNDED, AND *had Earth been then, all*
Earth
Had to her Center SHOOK.

For this Dr. B. (to reconcile High Language with Philosophy and true Sense) gives us

HEAVEN'S BASE
STOOD TREMBLING; BUT *had Earth been then,*
all Earth
Had from her Center FLED.

But surely M. never meant to say that the *base* of Heaven stood trembling; it was too immoveably fix'd for that; it is enough that it *resounded*. But what is the Earth's *flying from her Center*? Is not her *Center* part of her? and where could the other part fly? or how fly, unless the Centripetal Power was taken away from it? and could a War in Heaven be suppos'd to take that Power away? It is enough, that *Raphael* says, Earth wou'd have *shook to her Center*. But M. speaks of *all Earth* (says the Doctor), and any external Impression, that can shake *all Earth*, must of necessity shake the Center too:

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so that mentioning the Center adds nothing to
the Thought. But if it does not add to the
Thought, it makes the force of the Thought
more visible: it explains it fully, and that gives
a Strength to the Expression.

VER. 223.

how much MORE OF POWER
Army against Army, &c.

Dr. B. thinks the Construction mutilous and defective, and therefore would read *how much* LIKELIER THEN, &c. But the Sentence wants only the Verb Substantive *was*, a word frequently omitted by our Poet. The Sense is, How much more was a numberless Army, warring against as numberless an Army, of Power (*i. e.* able) to raise dreadful Combustion? We often say *of force*, in the same sort of Phrase as *of Power* is us'd here. And in v. 319. we read *As not OF POWER at once &c.*

VER. 229.

though NUMBER'D *such* &c.

This *number'd* is thorough Nonsense here, says Dr. B. He therefore proposes *though* STILL LEFT *such*: But this charge of Nonsense arises from the Doctor's mispointing the following Verses, and thence mistaking the meaning of them. The Sense is, They were number'd *such* (*i. e.* were so many in number), that each Legion might pass for a Host, it containing such a multitude of Angels. I will give the Reader this and the following Verses, first as Dr. B. has pub-

MILTON'S *Paradise Lost*. BOOK VI. 207
publish'd them, and then as they ought to be
and are pointed in the two first Editions.

though number'd such
As each divided Legion might have seem'd
A numerous Host in Strength; each armed hand
A Legion led in fight; yet Leader seem'd
Each Warriour, single as in chief; expert, &c.

But the two first Editions of the Poem have them
thus,

though number'd such
As each divided Legion might have seem'd
A numerous Host; in Strength each armed
hand
A Legion; led in fight, yet Leader seem'd
Each Warriour single as in Chief, expert, &c.

Here the Reader may observe that the Angels
are mention'd first for their *Number*, then for
their *Strength*, and last of all for their Skill and
Expertness. Dr. B. in his Edition has join'd
the words *in Strength* to *numerous Host*, and
the words *led in fight* to *Legion*; by which
means in the first case he lost view of the force
of the word *number'd*; and in the latter case
he has left the word *yet* without any sense or
relation to any thing.

V E R. 236.

The RIDGES of grim War.

Dr. B. thinks that *M.* gave it *Bridges* from Ho-
mer's γέφυραι πολέμοιο, which in common ac-
ception (he says) are *bridges*, but in *Homer*

are the open Intervals between Rank and File, If so, and if *M.* copy'd from *Homer*, he would not methinks call them *Bridges*. The word *Ridge* signifies the Space between two Furrows; and this acceptation of the word *M.* has transferr'd to the Spaces between Rank and File, when an Army is set in array.

VER. 237.

no unbecoming DEED

That argu'd fear

'Tis seldom (says Dr. *B.*) that *Deeds*, but want of *Deeds*, argue *fear*. But does not *M.* say, *no unbecoming deed*, and does not the Epithet shew that *deed* carries a dishonourable Sense along with it? To fight cowardly and faintly, or to give way and retreat, tho' still fighting, is an *unbecoming deed* in Battle. But what could tempt the Doctor to propose, in the room of *deed*, these readings, *no unbecoming FLINCH*, or *no unbecoming START*, or *no unbecoming PALE*? What a Variety of unpoetical words is here! and how superfluous the Epithet *unbecoming*, when join'd to any one of them!

VER. 241.

FOR wide was spread

Dr. *B.* don't like *for*, because in the neighbouring Lines the Author's Style is sententious, broken, and not chain'd by Conjunctions. That is no weighty Objection. But the Doctor's reading *FAR wide* is much more liable to blame; for *far* and *wide* are two such different Ideas as

MILTON'S *Paradise Lost*, Book VI. 209
cannot unite together: Our Author expresses them
separately, and means different things by them
elsewhere, as in v. 773. *Illustrious* EAR and
WIDE, *i. e.* in length and in breadth.

VER. 242.
*That War and various; sometimes on firm
ground*

A STANDING FIGHT, *then soaring, &c.*

Dr. B. thinks the Syntax here is lost, and there-
fore supposes that M. gave it *Standing they
fought, &c.* But the Doctor's Mistake about M's
Syntax seems occasion'd by his putting a Colon
after various, whereas there should be only a
Semicolon, as in the first Editions. The Syn-
tax and Sense is; The War was sometimes a
standing fight on the ground, and sometimes
the War soaring on main wing tormented all
the Air.

VER. 289.
The Strife which thou call'st EVIL

The Author gave it (says Dr. B.) *thou call'st*
HATEFUL, because of *hateful Strife* in v. 264.
But why may not this *Evil* relate to v. 262?
Where *Satan* is call'd the *Author of* EVIL, of
Evil display'd in acts of hateful Strife: and so
in v. 275. *EVIL go with thee along, &c.* I
think that *hateful* wou'd have been a more accu-
rate Expression, but *Evil* is justifiable.

VER. 298.
or to what things
Liken on Earth? CONSPICUOUS, *that may lift,*
&c. Dr.

Dr. B. thinks that *M.* if he had thought of it, would have rather given it thus

Liken on Earth? RESEMBLANCE, that may lift, &c.

M. might possibly have prefer'd this to the common reading as pointed in Dr. B's Edition : But he gave it perfectly right in the first Editions, as follows,

*or to what things
Liken on Earth conspicuous, that may lift, &c.*

i. e. *to what conspicuous and remarkable things on Earth shall I liken that fight; so conspicuous and remarkable, as that they may lift, &c.*

VER. 311.

*if Nature's concord broke,
Among the Constellations WAR WERE sprung,*
The Context shews (says Dr. B.) that *M.* gave it *warfare*, instead of *war were*. I suppose the Doctor to mean, that in the common reading there is wanting a Copulative Particle between the 312th and 313th Verses. Now how does the Doctor's Alteration mend the matter? *broke* and *sprung* (he says) are both Participles of the Ablative Case: Suppose them so; will not there be wanting in the Doctor's reading a Copulative Particle between the 311th and 312th Verses, to connect *broke* and *sprung*? So that the fault of *M.* (if it be a fault) is not remov'd from the Poem by the Doctor, but only shifted to another Verse. We had better keep then the old reading, and allow the Poet the Liberty of dropping

MILTON'S *Paradise Lost*. BOOK VI. 211
ping the Copulative before the words *Two Planets*, on account of that Fire of Imagination which was kindled, and the height of that Noble Fury with which he was possess'd.

VER. 317.

Uplifted IMMINENT *One stroke they aim'd*

Uplifted and *imminent* (says Dr. B.) contradict each other; for *uplifted* has a motion upwards, and *imminent* a tendence downwards. I think that neither of these Definitions happens to be true. *Uplifted* is what has *had* a Motion upwards, but has that Motion no longer, when it is already *uplifted*: and *imminent* is what hovers and is ready to fall, but has not as yet in the least begun to do so. In these two Senses the two words may meet very lovingly together. The Stroke was quite lifted up, and was just ready to fall down. Is not this *imminent* an Emphatical word? is not the Reader impatient to know how this suspended Stroke will fall? Away then with the Doctor's *eminent*, which only signifies rais'd on high, and means very little more than *uplifted*.

VER. 332.

A Stream of NECTAROUS humor issuing flow'd Sanguin.

Dr. B. calls this an odious Blunder, because *Nectar* was the drink of the Gods, and *Satan's Humor* or Blood was not a proper drink. I should have thought that an attentive Reader could not have miss'd observing that the *Stream*,
which

A REVIEW of the TEXT of which *M.* speaks of, was not of *Nectarous* humor only, but of *Nectarous* humor sanguin, i. e. converted into what celestial Spirits bleed: and what is that but the same which *Homer* expresses by one word *Ichor*? If this was the Poet's meaning, the Doctor's Objection is wide of the mark. Besides, if *Nectarous* was wrong, yet *Ichorous* (which the Doctor would give us in the room of it) would not seem to be right, because the middle syllable of it should be long, according to the Prosody of the word from which it is deriv'd.

VER. 356.

And with fierce ENSIGNS pierc'd the deep array

A Blunder again (says Dr. B.) Why are *Ensigns*, the Colours, called *fierce*, the tamest things in the whole Battle? But all this Blunder is gone, if we will allow a Poet the liberty of giving that Epithet to the *Ensigns* which belongs more properly to the Bearers of them. *M.* has taken this sort of liberty in some hundreds of places; and generally the Doctor has allow'd it him. See my Notes on II. 561. and VI. 188. And besides, by *fierce Ensigns* are not only meant the Standard-bearers, but the whole Legion which belong'd to those Ensigns or Standards: 'Tis a Figure call'd Metonymy of the Part for the Whole, well known among Poets and Orators. Thus the Sense will be, where *Gabriel* and his followers pierc'd the deep array, i. e. broke in upon the many Lines of *Moloch's* Troops.

VER.

VER. 391.

*What stood, recoil'd
O'erwearied, through the faint Satanic Host
Defensive scarce: or with pale fear surpriz'd
&c.*

Here Dr. B. has found a Sentence inexplicable: What Contradiction (says he) is that, *What stood, fled*; for *fled* follows in v. 395. But the Sentence is easy to be understood, when consider'd with what went before it. *Chariot and Charioteer lay overturn'd* on the ground: all that *through the Satanic Host stood* (i. e. was not overturn'd), either *recoil'd* and retreated being *overwearied*, or *fled ignominious*. Is the Sentence now inexplicable in the least? No need then for the Doctor's altering the Verses thus, as he does,

*Tet somewhat stood
The faint Satanic Host; o'erwearied stood,
Defensive scarce: then with pale fear surpriz'd &c.*

VER. 399.

In cubic Phalanx firm

In strictness of Speech, to have been *cubic*, it must have been as high as it is broad, as Dr. B. justly observes. But why must a Poet's Mind, sublim'd as *M's* was on this great occasion, be expected to attend to every circumstance of an Epithet made use of? He meant *four-square* only, having that property of a *Cube* to be equal in length on all its sides. To be sure *M's cubic*,
tho'

tho' not strictly proper, is better than the Epithet *Martial* (which the Doctor would give us in the room of it), because a *Phalanx* in Battle could not be otherwise than *Martial*; and so closely united an Idea could not have any Beauty or Force here.

VER. 412.

*plac'd in guard their watches round
Cherubic, waving fires*

Here Dr. B's Edition, by placing a Comma after *round* and none after *Cherubic*, has disjoin'd the Substantive and Adjective, and made the Passage unintelligible. I have pointed the Verse agreeably to the first Editions: and so it ought to be pointed; for *Cherubic Watches* are elsewhere spoken of by M. as in IX. 68. and XI. 120.

VER. 413.

AND void of rest

Dr. B. reads HE void of rest. His reason is extraordinary. It was said before, *Satan with his rebellious disappear'd*: if *and* be admitted here (says he), then not only *Satan* but *his rebellious* were void of rest, and call'd a Council &c. But if we join the words *with his rebellious* to *disappear'd*, not to *Satan*, then *Satan* only will be said to have been void of rest &c. and then the Copulative *and* may be safely admitted. Who can doubt that M. meant it so?

VER.

VER. 422.

HONOUR, *Dominion*, *Glory* and *Renown*

Dr. B. thinks that *M.* gave it *POW'R* AND *Dominion* &c. *Honour*, *Glory* and *Renown* (he says) are three words all allied together, and therefore *M.* would not put *Dominion*, of another Family, between them. But did not *M.* mean by *Honour* that which arises from high Titles? if he did, then *Honour* will not be allied to *Glory* and *Renown*, which may be gain'd and enjoy'd by a Private Man, by one who has no *Honour* and Titles to shew.

VER. 467.

TO *me* deserves*No less than for deliv'rance what we owe.*

I had much rather read thus and understand (as Dr. B. does) by the words *to me*, in my opinion; than admit the Doctor's Emendation FROM *me* deserves &c. If *from* comes in here, it should be *from* us, because the inventor equally deserv'd thanks from All as from *Nisrock*; and this is even express'd in the words *what WE owe*.

VER. 483.

pregnant with INFERNAL *flame*

The author gave it (says Dr. B.) INTERNAL *flame*. I can't think so, because *pregnant* sufficiently implies that the flame was *internal*: it would therefore be an useless Epithet. But (says the Doctor) it is too soon yet for *Satan* to mention

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tion *INFERNAL flame*. That is too hard to be
prov'd: Hell had been mention'd in the Speeches
of the Combatants on the preceding Day, *viz.*
in *v.* 186, 276, 291. However we may sup-
pose the Epithet *infernal* to have been here ad-
ded to *flame*, that it might stand oppos'd to *Hea-*
ven's ray mention'd in *v.* 480.

VER. 496.

his words their drooping cheer
ENLIGHTEN'D, and *their languish'd hope reviv'd*.

Here Dr. B. proposes to read *Enliven'd*; but
does it not appear at first sight unlikely that *M.*
should use both *enliven'd* and *reviv'd* in the
same Verse? If (says the Doctor) he had said
enlighten'd, he would have said *gloomy cheer*,
not *drooping cheer*. But this is too nice, I think.
Light in Scripture is join'd with *Joy* and *Glad-*
ness, as in *Esther* viii. 16. and in all Languages
almost has the sense of *Joy* and *Comfort* by rea-
son of a hope rais'd: thus we have in *Virg. Æn.*
l. 2. *v.* 281.

O LUX Dardaniæ, spes o fidissima Teucrum.

Hence to *enlighten any one's cheer* or counte-
nance may signify to raise it, and therefore
drooping seems a proper Epithet in such a Phrase
as this.

VER. 512.

Sulphurous and Nitrous foam
They FOUND, they MINGLED, and with SUT-
TLE ART,
Concocted and adusted they REDUC'D

To

*To blackest grain, and into store CONVEY'D:
Part hidden veins DIGG'D up*

So the first Editions: but Dr. B. would have us read as follows,

*Sulphurous and Nitrous foam
They POUND, they MINGLE, and with SOOTY
CHARK*

*Concocted and adusted, they REDUCE.
To blackest grain, and into store CONVEY:
Part hidden veins DIG up*

To justify this great Alteration of the Text, the Doctor premises one Postulatum (tho' it is properly two) that *M.* is here describing the making of Gunpowder, and that he was not ignorant how it is made. Agreed. Let us now examine the Doctor's Objections particularly. *Sulphurous and Nitrous foam adusted* (says he)? why, at the least approach of Heat they will fly away in Exhalations. I think that this is not true: tho' these Ingredients be heated to some degree, yet they will not fly away in Exhalations unless some Spark of Fire gets to them. But why must *adusted* signify burnt or heated to a great degree? If the word will signify parch'd or dry'd any way in such a manner as things commonly are by Fire, it will be a very proper Expression here: for by being *reduc'd to grain* they were *concocted*, and by being *reduc'd to the blackest grain* they were sufficiently *adusted*.

Again, the Doctor observes that only two Materials are here mention'd, and these without Charcoal can never make Gunpowder. This is

Q

true;

true; but is it necessary that a Poet should be as exact as a Writer about Arts and Sciences? If so, not only *M.* but *Spencer* must be blam'd, who has done the same thing as *M.* has done; for in his *Fairy Queen*, B. 1. C. 7. 13. describing a Cannon charg'd with Gunpowder, he says,

With windy NITRE and quick SULPHUR fraught

Where it is observable that he takes no notice of Charcoal, tho' Gunpowder can't be without it. But what is the Doctor's word *Chark*? it is the Workman's language, he says; if it be, it is spoken contractedly for *Charcoal*; and is but a Cant word fit only for the Powder-Mill, not for a Poem: for *Charcoal* is, in its Etymology, what is *chark'd* or rather *charr'd* to a *Coal*, i. e. burnt, tho' not to Ashes. *Sooty coal* V. 440. is right; but when the word *Chark*, or *Charcoal* at length, is used, *sooty* seems a superfluous Epithet, because it is imply'd in the word *charr'd*.

In the common reading the Doctor misses the word *pound*; a necessary word, because without long *pounding* the three Ingredients together, no Powder can be made. But is not the sense of the word *pound* sufficiently imply'd in *reduc'd to grain*?

The words *found*, *mingled*, *reduc'd*, *convey'd*, *digg'd* were chang'd (says the Doctor) from the Present to the Perfect Tense: for the Present Tense *provide* in v. 520. demonstrates that all the foregoing Verbs were of the same manner. If there were any demonstration to be drawn from

from hence, one would think rather that it would fall against the Present Tense *provide*. But there is hardly a Page where *M.* has not run from one Tense to another, and sometimes he has even coupled unlike Tenses: See my Note on IV. 268.

Upon the whole, I think that the common reading is right, and that there is no need of any one of the Doctor's Emendations.

VER. 516.

Part hidden veins digg'd up (nor hath this Earth

Entrails unlike) of Mineral and Stone

Dr. B. has carry'd on the Mark of Parenthesis to the end of the second Verse: for fear that *M.* should seem to say that they digg'd up *Stone* for to make Cannon of. Which he expressly says they did in v. 576. *Brass, Iron, STONY Mold.* But were there never *Stone Cannon*? were they not used in former days? it is well known that they were: Tho' the Doctor in his Note on v. 576. supposes the contrary, and corrects a Passage there as well as here upon this supposition.

VER. 519.

part incentive Reed

Provide, pernicious with one touch to fire,

So the first Editions put the Comma after *provide*, not after *pernicious*, as Dr. B. does: But the Doctor goes farther and changes *pernicious* into *obsequious*: Was the poor *Reed* (says he)

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more *pernicious* than the Engines and Balls? yes,
for they did no harm, they lay quiet, till the
Reed set fire to them. But how (I may ask)
can the poor *Reed* be said to be *obsequious*?
was it not the Powder rather, which deserv'd
that name, because it admitted the Influence
immediately, and kindled into flame upon the
first touch of the *Reed*? Perhaps after all, *M.*
used the word *pernicious* here in the sense which
the Latin word *pernix* bears, from whence it is
deriv'd, viz. quick, speedy, &c.

VER. 541.

SAD Resolution and secure

That is but a *sad* Epithet for *resolution* (says
Dr. B.); the Poet gave it *Staid*: But is not this
a much sadder one, when *settled* went before?
By *sad* here is not meant sorrowful, but wicked
and evil, or rather sower and fullen; as *tristis*
in Latin, and *tristo* in Italian signify.

VER. 552.

in hollow CUBE

Training his devilish Enginry

Dr. B. reads *Square*; but see my Note on v. 399.

VER. 576.

Brass, Iron, STONY Mold

Dr. B. reads *Brass, Iron CAST IN Mold*, sup-
posing that Stone Cannon is Nonsense in Terms:
but see my Note on v. 516.

VER.

VER. 586.

whose roar
Embowell'd with outrageous noise the Air,
And all her Entrails tore;

Dr. B. proposes *blast* or *force* instead of *noise*, because *roar* with *noise* (he says) is *roar* with *roar*. But the Construction is, *Whose roar tore the Air embowel'd* (or fill'd) *with outrageous noise*: it is the Air which is here said to have been *embowel'd with noise*, and not the *roar*. So that here is no *roar with noise*, which the Doctor objects to.

VER. 615.

As THEY WOULD DANCE: yet for a Dance
THEY seem'd
Extravagant and wild

Dr. B. reads *As IF THEY DANC'D: yet for a Dance IT seem'd &c.* The first Alteration is unnecessary, for *as* in Poetic Diction is frequently put for *as if*: see v. 239. But the second Alteration is plainly false, because it will not agree with what follows, *perhaps for Joy of offer'd peace*: do these words relate to it? Do not they manifestly suppose Persons to have been spoken of before?

VER. 644.

They pluck'd THE SEATED Hills with all their
load

Dr. B. reads *TH' HIGH-SEATED Hills*; because *seated* is not peculiar to Hills, the Valleys being

seated as much as They. But may not *seated* here mean to imply the great and steady weight with which Mountains rest upon the Earth? in this sense the Mountains are *seated*, and not the Valleys: But the Doctor has found in VII. 385. *the mount of Heaven's HIGH-SEATED top*: this, he thinks, justifies his HIGH-SEATED *Hills*: But does not every body almost see the difference at first sight between an Epithet apply'd to a *Hill*, and to the *Top* of it only? The *Top* of a Hill is certainly *high-seated*; and yet the whole Hill is not properly said to be so, because the Bottom, as well as the Top, is a part of the Hill, and height of seat can't be ascrib'd to the Bottom.

VER. 645.

Rocks, WATERS, Woods.

M. must have given it *Quarries*, says Dr. B. Why? he tells us that *Waters* can't be *the load of Hills*, when in Nature they must emerge from the bottom. But can't that Water which emerges from the bottom rise up thro' the Earth to a great part of the Hill, nay towards the top of it? is it not Fact that not only Springs, but even great Lakes, are sometimes found on high Hills? the Spring of the *Nile* (for instance) is commonly thought to be not at the bottom, but at the top of the great Mountains in *Ethiopia*: and almost all the great Rivers of the World are fed by Springs issuing from the higher parts of Mountains. And agreeably to this *Claudian* in his *Gigantom.* v. 69. has represented one of the
Giants

Giants as lifting up the Mountain *Rhodope* together with the Fountain of the River *Heber* in it,

Rhodopen Hebricum fonte revellit.

VER. 651.

and all their Confidence

Under the weight of Mountains bury'd deep:

Dr. B. favours us with another Verse instead of this last,

and all their Confidence

Dash'd; all their Labours vain to fragments broke.

His objection to the common reading is that the *weight* of the Mountains was not the sole Annoyance, for the Devils cou'd easily have remov'd it. But I should have thought that M. had sufficiently guarded this Verse against the Doctor's Objection, by adding in the next Verse that they were *themselves invaded next*, and had *main Promontories flung on their heads*, and consequently had no time or leisure to remove the *weight of the Mountains* from off their Cannon.

VER. 666.

*That underground they fought in dismal shade;
Infernal NOISE; War seem'd a Civil Game
To this uproar;*

The Author gave it (says Dr. B.) *Infernal NIGHT*: the Doctor is pleas'd to assign no reason for the Alteration, only he puts a full Stop after *Noise* to favour it: but I will assign one for continuing the common reading: *Noise* must have

been mention'd here, or else *this uproar* comes in too abruptly and without any leading Expression.

VER. 681.

Son, in whose face INVISIBLE *is beheld*
VISIBLY, WHAT BY DEITY I AM,

So the first Editions have pointed the Sentence, and thus I can make good sense of it, as the Reader will see presently : but Dr. B. has put a Comma after *beheld*, and none after *Visibly*; so that his Text has made compleat Nonsense of it : and then he crys that the Distich is strangely inverted, and that there is Contradiction in the words, *is beheld invisible* : And in the room of M's two he proposes these two Verses of his Own :

Son, in whose face is visible beheld
What I invisible by Deity am.

Where the Thought and the Diction suit well together, both faulty. The Construction and Sense of the common reading is this ; *Son, in whose face* what is *invisible is beheld visibly*, viz. *what I am by Deity*.

VER. 683.

And in whose hand what BY DECREE I do.

Dr. B. proposes, BY *whose hand* what I decree I do. But the sense is, *in whose hand*, i. e. handy-work is beheld what by Decree I do. Thou art the Instrument ; I the Doer, because I decree it. This is intelligible (I think), tho' the Doctor pronounces the contrary.

VER.

VER. 779.

Under THEIR Head imbodyed all in one

Dr. B. reads, *Under NEW Head* &c. because *Michael* (as he says) was their *Head* before. He is no where called so in this Poem, if I remember aright: He was their *Leader*, and the *Prince of Celestial Armies*: But the Title *Head* here seems to distinguish *Messiah* as the appointed King, the *Heir of all things*, the *King by sacred Unction* v. 708. which appointment (according to our Poet) was the occasion of this Rebellion.

VER. 856.

*and as a Herd
Of Goats, OR timorous Flock together throng'd
&c.*

Dr. B. says that *M.* gave it, *Of Goats, A timorous Flock*, &c. but in this reading the Doctor makes the same thing to be a *Flock*, which is called a *Herd*. Is not one of these two words superfluous? If (says he) *or* be admitted, then the other *flock* must be *Sheep*; contrary to Scripture Allegory, which places *Sheep* for Happiness and *Goats* for Damnation. But why may not we understand *Deer* by the phrase *timorous flock*? is not that Epithet as it were appropriated by the Poets to that Animal? *Virgil* has *timidi damæ* twice at least.

VER. 859.

With terrors and with FURIES to the bounds

Dr.

Dr. B. says that this must not pass by any means, for we cannot allow *Furies* in Heaven, especially in the *Messiah's* party: he therefore reads *Scourges*, which is certainly too low a word, after the Reader has seen the *Messiah* grasping *ten thousand Thunders* v. 836. But why must *M.* mean by *Furies* those which the Poets name *Alecto*, *Megara*, and *Tisiphone*? *Virgil* frequently uses *furie* for such inward frights and disturbances of the Soul as carry persons to Madness: See *Georg.* III. 511. *Æn.* I. 45. IV. 376, 474, &c. And so *M.* seems to use the word here.

VER. 863.

Eternal Wrath

Burnt after them to the BOTTOMLESS pit.

Dr. B. reads

Burnt after them, DOOM'D TO TH' INFERNAL Pit.

The common reading (says he) is strange Measure, unless *M.* affected to make his Verse *bottomless* too, to express the Idea. Perhaps he did: for I find our Poet doing the same thing upon the same occasion in *Paradise Reg.* I. 360.

*but was driven
With them from bliss to the BOTTOMLESS deep.*

VER. 867.

*Hell heard TH' INSUFFERABLE NOISE; Hell
saw &c.*

Dr.

Dr. B. reads

Hell heard THE HIDEOUS CRIES AND YELLS;
Hell saw &c.

His reason is, that there could be no great Noise caus'd by Spirits falling thro' next to a *Vacuum*. But why must *th'un sufferable Noise* relate only to the Noise of the Fall? why may it not take in too the clamour of those that were falling? If it may, then the Doctor's Emendation will be superfluous. Chaos describes the Noise of their Fall thus in II. 993.

*I saw and heard: for such a numerous Host
Fled not in silence thro' the frighted Deep.*

VER. 868.

Heaven RUINING from Heaven

Dr. B. prefers *Heav'n TUMBLING DOWN from Heav'n*; because *ruining* is here used as a Deponent: But it is a beautiful way of speaking and very expressive of the Idea; it is founded on the notion of the Latin *ruina* from *ruo*. And M. here follow'd the sense of the Italian word *rovinare* or *ruinare*, which in the Dictionary *Della Crusca* is explain'd by falling headlong and violently from a higher to a lower place. The Doctor's *tumbling down* falls short of the Idea intended, and might as well be apply'd to a Feather falling as to Heaven.

VER. 878.

*Disburden'd Heaven rejoic'd, and soon RE-
PAIR'D*

HER MURAL BREACH, returning whence it roll'd,

Dr.

Dr. B. asks here, How Heaven *repair'd her breach*; and yet the breach *return'd* spontaneously? In answer to this Question the Doctor may observe, that tho' in V. 254. the Gate of Heaven is describ'd as *self-open'd*, when there was occasion to pass thro' it, yet in VII. 205. it is said *Heaven open'd wide her Gates*. So that Heaven is there represented as doing that which the Gate did of itself: this is parallel to the Expression before us. The Doctor asks farther, How did the breach *roll* or *return*? Properly speaking it could not do either; it was the *Wall*, not the *Breach* that did both: but may we not suppose a Figure here, and refer the words *returning* and *roll'd* to the word *wall* imply'd in the Epithet *mural*; as if M. had said, *repair'd the breach of her wall returning whence it roll'd*? If it was necessary to make any Alteration, I should rather read with this small change, which yet is needless, *and soon repair'd Her breach, THE WALL returning whence it roll'd* than as the Doctor does

THE CHRYSTAL WALL

ITS BREACH REPAIR'D, *returning whence it roll'd*

VER. 897.

The Discord which befell, AND WAR in Heaven Among th' Angelic Powers.

Dr. B. believes that M. gave it, EREWHILE in Heaven: but would M. use so low a word here? or would he drop all mention of *War*, when

when he is summing up the particulars of this whole Affair? *Discord* does well enough to express the first Revolt of Satan, and the Angels forming themselves into two different Parties or Armies. But surely it was necessary to mention the *War* which was the consequence of this.

BOOK VII.



BOOK VII.
 whose meaning is, I call thee Urania, not from
 the Overseer of the Greeks, which was Olympus;
 thou art neither one of the Muses, nor one of
 their highest Heaven;
 Of cold Olympus ruled the middle Air,
 on the fiery top

B O O K VII.

V E R. 5.

for Thou

Nor of the Muses NINE, *nor on the top*
Of old OLYMPUS dwel'st,

DR. B. reads *Nor of the Muses* ONE : but the Phrase, *of the Muses nine*, signifies here, One of the nine Muses ; as in V. 659. we have *he of the first*, i. e. he being One of the first. This by the by : The chief alteration proposed by the Doctor is that of *Parnassus* for *Olympus* ; which I apprehend to be directly contrary to the Poet's Sentiment. The top of *Olympus* was the Heaven of the Heathen Deities, who according to I. 515.

on the snowy top

Of cold Olympus rul'd the middle Air,
Their highest Heaven ;

In this view *Olympus* is here mention'd by *M.* whose meaning is, I call thee *Urania*, not from the *O'vearòs* of the *Greeks*, which was *Olympus* : thou art neither one of the Muses, nor one of the

the

the Heathen Goddesses, that dwelt on the top of *Olympus*; but *Heavenly-born*, born before any of the Hills, even *Olympus*, appear'd.

VER. 15.

Thy tempt'ring

Dr. B. reads *Thee tempt'ring*, and calls the common reading an ugly and deform'd Fault. Was not (says he) the Empyrean Air fit for the Poet's Respiration without some Mixture? Then, adds the Doctor, if ever in his Vth and VIth Books he fail'd, we must impure it to the Foggy Air which he breath'd along with the Pure. Suppose that this is a just consequence, was it not modest in the Poet to make Allowance for any failings he might have been guilty of? Surely he did not pretend to be without Fault, tho' we can never allow that his Poem has all those blemishes which the Doctor charges on those Books. I look upon the expression *Thy tempt'ring* as a beautiful way of bespeaking his Reader to make allowance for human failings. But what is *Thee tempt'ring*? when he had said before *up-led by thee*, would not the Sentence sink, if he had added, *tempted by thee*?

VER. 18.

though from a lower CLIME

Dr. B. reads *Climb*: those that know what *Clime* signifies (says he), will see it is meer Nonsense. In the strict sense of the word it may be Nonsense; but in the sense wherein

M.

M. uses the word *Clime* it is not so: for in l. 242. he uses the word *Clime* as Synonymous to *Region*: and by the same liberty that we say the upper or the lower *Region* of the Air, we may say upper or lower *Clime* of it. The Preposition *from* shews that some Place is here meant, and not any Action, such as the word *Climb* implies.

V E R. 24.

*More safe I sing with MORTAL voice, unchang'd
To hoarse or MUTE, though fallen on evil days,*

Dr. B. reads *with LOFTY voice*. Why *MORTAL voice*, says the Doctor? because *M.* had said in v. 2. that he had *followed Urania's voice divine*. Again (says the Doctor), if his Voice had grown *hoarse*, would it not have been still *mortal*? and what is a Voice chang'd to mute? Both these Questions are satisfy'd by putting only a Comma, as in the first Editions, (not a Colon, as the Doctor has done) after *mute*. The words *unchang'd to hoarse or mute* refer to *I*, and not to *voice*, as he supposes; and then all is good sense, and there will be no need to read with the Doctor, *To hoarse or LOW*.

V E R. 27.

IN Darkness, and with Dangers compass'd round

So the first Editions have a Comma after *Darkness*: the Construction is, Being in Darkness, and compass'd round with Dangers. Why then

(as

(as Dr. B. says) must *M.* needs have given it
WITH *Darkness and with Dangers, &c?*

VER. 45.

In *Paradise* to ADAM OR HIS RACE

Dr. B. reads to *Him and His fair Spouse*: But the Epithet *fair* is useless here, Tho' his *Race* was not begotten, yet the Command of not eating the fruit of the Tree of Knowledge, &c. was given to Them as well as to Him: just as much as it was given to *Eve*, for She was not created, when God gave that Prohibition to *Adam*.

VER. 50.

He with his consorted Eve
The Story heard attentive, and was fill'd &c.

Dr. B. chooses WERE fill'd. But the Singular Number is more proper than the Plural and more Grammatical. It is the same as that in *Ovid's Metam.* l. 319. which *M.* seems to have alluded to,

Deucalion (nam cetera texerat æquor)
Cum consorte tori parva rate vectus adhaesit.

VER. 55.

And war so near the PEACE of God in bliss
WITH SUCH confusion; but the EVIL soon
Driv'n back REDOUNDED as a flood on those, &c.

Instead of the PEACE of God Dr. B. proposes the SEAT of God: but this is of no great Importance: in the next place, for WITH SUCH confusion he reads WICKED confusion: his reason

R

is

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 is, that in the next words *M.* says *The Evil*,
 not *The Danger or Mischief*, and therefore
 some word shou'd have preceded implying the
 said Evil. But does not *Evil* here mean na-
 tural Evil, which is the same as Danger or Mis-
 chief? Lastly, the Doctor prefers *redounding*
 to *redounded*, which makes the Sentence, he
 thinks, to become Narrative again: The Se-
 quel of the Paragraph is (as he rightly observes),
To hear of Confusion, but of the Evil soon,
&c. And with this Observation *redounded*
 will agree, if we take it to be a Participle Pas-
 sive, and us'd in the same Sense as the Active
 Participle *is* in II. 889.

Cast forth REDOUNDING smoke and ruddy flame.

VER. 59.

whence Adam soon REPEAL'D
The doubts that in his heart arose:

Dr. B. would read *dispell'd*: but if an altera-
 tion were necessary, I should rather read *repell'd*,
 as in v. 610. we have, *Their counsels vain thou*
hast REPELL'D. But in the same Sense as a
 Law is said to be *repeal'd*, when an end is put to
 all the force and effect of it; so when doubts
 are at an end, they may be said to be *repeal'd*.

VER. 66.

as one WHOSE drought
Yet scarce allay'd still eyes the current stream
 Here *M.* attributes that to the *drought*, which
 in strictness of Speech belongs to the droughty
 Person, *viz.* the eying the current stream. See
 more of this matter in my Note on V. 711. and
 II.

MILTON'S *Paradise Lost*. BOOK VII. 235

ll. 654. There is no need therefore to read with Dr. B. *as one, who' HIS drought &c.*

VER. 74.

what might else have been our loss,

UNKNOWN, WHICH *human knowledge could not reach:*

So the first Editions of *M.* point this Sentence, the meaning of which is This; To forewarn us of that which might otherwise have been a loss to us by its being unknown; of that which human knowledge could never have reach'd. *Unknown* is to be join'd in Sense and Construction to the first Verse, and not to the words which follow it. How then will Dr. B's reading be *better* (as he says it will), which he gives us in the room of the common one?

UNTOLD WHAT *human knowledge could not reach.*

VER. 98.

And the great LIGHT of day yet wants to run

Dr. B. says that *M.* certainly gave it, *the great LORD of day*, or *the great LAMP of day*. But is it not the Scripture Expression? *God made two great Lights, the greater Light to rule the day*, Gen. i. 16. and so our Poet expresses it in v. 346.

VER. 99.

suspense in Heaven,

Held by thy Voice, thy potent Voice, he HEARS,

Held by thy Voice, he hears? Ridiculous

(says Dr. B.) he must hear before he could be held by his Voice: and therefore the Doctor

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proposes *he stays* instead of *he hears*. But would
M. say *he stays*, when he had said before *sus-
pense*, which implies staying? The Sense seems
plain, as I have pointed these Verses, *Held by
thy Voice, he hears suspense*, i. e. he stays and
hearkens, he stops and is attentive.

VER. 113.

What words or tongue of Seraph can suffice?

Dr. B. asks why *words or tongue* in contradic-
tion; Can Words be without the Tongue?
or Tongue express any thing without Words?
To these Questions of his I answer that *Virgil*
in *Æn. VI. 625*, says

Non mihi si centum linguae sint, oraque centum.

May not the Doctor with equal reason ask here,
Can Tongues be without Mouths? or Mouths
express any thing without Tongues? In Poetry
it is common to disjoin things which (strictly
speaking) are inseparable. The Doctor's reading
therefore is unnecessary, viz. *What words FROM
tongue, &c.* If any change were to be made, I
should rather choose to read, *What words AND
tongue of Seraph.* But the common reading
may be justified.

VER. 115.

Tet what THOU CANST ATTAIN

Dr. B. observes justly enough that *Raphael* was
absent on the day of Creation, as it is said in
VIII. 229, 240. But here (says the Doctor)
he gives a long account of it, as if he saw
it himself. *Raphael* indeed gives a long ac-
count of it, but this does not imply any
thing

thing of his having seen it. No doubt he learned the story of it from other Angels which were present. But it would me-thinks have been very improper for *Raphael* here to acquaint *Adam* of his having been absent then: would that have added any weight to his Account? on the contrary it was proper for *Raphael* to tell *Adam* in VIII. 229. of his absence, that he might give Him an opportunity of relating the Story of his own beginning. I can't therefore by any means approve of the Doctor's inserting a whole Verse and altering another thus,

And I was absent then on high Behest,
Yet what I SINCE HAVE LEARN'D &c.

In this reading *on high Behest* is too naked an expression, too unlike what the Doctor took it from in VIII. 238. *Us he sends upon his high Behests*. Besides *Raphael* is not going to tell *Adam* what he had *since learn'd*, but what *Adam* could attain: what the Angels were made acquainted with was much more than this, and was what *the heart of man could not suffice to comprehend*.

VER. 121.

nor let thine own INVENTIONS hope &c.

M. seems here to allude to *Eccles. vii. 29. they have sought out many INVENTIONS*; which Commentators explain by Reasonings. No need then for Dr. *B's Conceptions*.

VER. 122.

which TH'INVISIBLE King,

R 3

Dr.

Dr. B. complains here of the wrong Accent on the word *Invisible*; and therefore proposes *Universal* instead of it, as a word which he thinks more significant here than *Invisible*. But does not *Invisible* suit much better with *things not reveal'd, suppress'd in Night, to none communicable, &c.* If the Accent was wrong (as the Doctor pretends) and it was not to be endur'd in the Poem, yet it might be more easily rectify'd thus, *which the invis'ible King*, by contracting the two middle Syllables into one; as in VIII. 135. it should be (I think) *Invis'ible else*.

VER. 126.

*But Knowledge is as Food, and needs no less
HER Temperance OVER Appetite, to know
In measure what the mind may well contain:
Oppresses else with Surfeit, AND soon turns
Wisdom to Folly, as Nourishment to Wind.*

So the first Editions, with no Comma after *measure*, which depends in Construction upon *contain*, and not upon *know*, as Dr. B. has made it do by putting a Comma after *measure*. But the Doctor has great Objections to the common reading of these Verses. *Desire of Knowledge* (says he) is made Parallel to *Appetite of Food*, and so one is not *over* the other, but Reason over both. This is not the true state of the Case; for it is *Knowledge* which is here made Parallel to *Food*, and *Knowledge* is spoken of personally, and represented as one that ought to have *her Temperance*, Government or Command,

mand, over *Appetite*, i. e. the Appetite of knowing. But (says the Doctor) AND *soon turns* is yet more faulty; for it is not *Knowledge*, it is *Surfeit* that turns Nourishment to Wind: But the sense is, *Knowledge oppressing with Surfeit* turns Wisdom to Folly, as Nourishment in the same case is turned to Wind. 'Tis an Elliptical way of speaking, and being easily understood, may be allow'd in a Poem where it was necessary to take Liberties for giving the greater Strength to the Expression. See how the Doctor would give us these Verses,

*But Knowledge is as Food, and needs no less
MAN'S Temperance, THAN Appetite; to INFUSE
In measure, what the Mind may well contain:
Oppresses else with Surfeit, WHICH soon turns
&c.*

V E R. 160.

*And Earth be CHANG'D to Heav'n, and Heav'n
to Earth,*

One Kingdom, JOY AND Union without end.

Dr. B. says that there are scarcely two viler Misprints in the whole Poem. He therefore proposes to read thus,

*And Earth be CHAIN'D to Heav'n, and Heav'n
to Earth,*

One Kingdom JOIN'D IN Union without end.

He then quotes ll. 1005, and 1051. to shew that this Promise was perform'd at the Creation, for Satan there saw this World fasten'd by a *Golden Chain* to Heaven. True, but that cannot

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 not be what *M.* means here, for he means something which was not to be done at the Creation, but was to be the Effect and Consequence of Men's raising themselves by degrees of Merit and opening to themselves at length a way to Heaven, v. 157, 158. Besides, if *M.* had said *Earth be CHAIN'D to Heaven*, would he have added *and Heaven to Earth*? the Last is fully express'd in the First. But surely (says the Doctor) it is little advantage for Heaven to be *chang'd* to Earth. Little indeed, if taken literally: but *M.*'s meaning seems to have been this, That Earth would be so happy in being inhabited by *obedient* Creatures, that it would be chang'd to, *i. e.* resemble Heaven; and Heaven by receiving those Creatures would in this resemble Earth, that it would be stock'd with Men for its Inhabitants. As for the Doctor's Objection to *Joy and Union*, that they have no Cement with the preceding words, that is easily answered by observing how frequently *M.* uses an Elliptical way of Expression: *One Kingdom, JOY AND UNION without end*, *i. e.* One Kingdom, possessing, or having *Joy and Union* for ever. See my Note on IV. 1002.

VER. 168.

*Boundless the Deep, because I Am who fill
 Infinitude, nor vacuous the Space.
 Tho' I uncircumscrib'd myself retire,
 And put not forth my GOODNESS which is free
 To act or not, Necessity and Chance
 Approach not Me, and what I Will is Fate.*

So

So the first Editions point these Verses; and so they must be pointed, if we would understand *M*'s meaning. The sense is, the Deep is boundless, but the Space contain'd in it is not vacuous and empty, because there is an Infinitude and I fill it. Tho' I, who am myself uncircumscrib'd, set bounds to my Goodness, and do not exert it every where, yet neither Necessity nor Chance influence my Actions &c. This is the sense of the Passage as it came from our Poet. But Dr. B. has quite alter'd all the Stops, and consequently the Sense thus,

*Boundless the Deep, because I Am who fill
Infinitude: nor vacuous the Space;
Though I uncircumscrib'd myself retire,
And put not forth my GREATNESS, which is free
To act or not. Necessity and Chance &c.*

The Reader will observe that the Doctor changes *Goodness* into *Greatness*: -but I like *Goodness* better, because *M*. oftener ascribes the Creation to this Attribute of God than to the other; See v. 191. and IV. 414, 734. And *M*. speaks after the same manner in *Par. Reg.* III. 122.

*his Word all things produc'd,
Tho' chiefly not for Glory as prime end,
But to shew forth his GOODNESS &c.*

VER. 197.

*About his Chariot numberless were POUR'D
Cherub and Seraph.*

Dr.

Dr. B. calls *Cherub pour'd* an aukward Expression: But yet we read in II. 997.

Heaven Gates

POUR'D out by Millions her victorious bands.

Par. Reg. III. 310.

and saw what numbers numberless

The City Gates out POUR'D.

And so in *Virg. Æn. I. 218. FUSI per herbam*, and *VII. 812. agris EFFUSA juventus*, and frequently elsewhere. But the word *pour'd* has still more Propriety here, as it shews the Readiness and Forwardness of the Angels to attend the *Messiah's Expedition*: they were so earnest as not to stay to form themselves into regular order, but were *pour'd numberless about his Chariot*.

VER. 210.

On HEAVENLY GROUND they stood, and from the Shore

Dr. B. reads *On HEAVEN'S BOUND they stood*: but then there will be a Tautology; for *Shore*, which follows, is the same thing as *bound*, or a. The Doctor asks, whether standing on *heavenly ground* was worth mentioning as done only on this new occasion? But this Question does not state the Case right. This circumstance is mention'd to shew that the Messiah and his Angels were not yet gone out of Heaven, but stood on the shore or bound of it, and from thence view'd the Abyss.

VER.

*Up from the bottom turn'd by furious winds
And surging waves, as MOUNTAINS to assault
Heav'n's height, and with the Centre mix the
Pole.*

To the word *Mountains* Dr. B. objects, that being an Idea from our Earth, it is too little to express the immense Billows of this infinite Chaos, and that *Mountains* are quiet and peaceable, do not make assaults. He therefore proposes to read *as MOUNTING to assault*, or rather *as THREATNING*. The last Verse too displeases the Doctor, who thinks that *M.* has here forgot that he is now speaking of Matters before the World's Creation; and therefore he gives us almost a new Verse instead of it, thus,

to assault
*Heav'n's height, and OVERWHELM TH' EMPY-
REAL PLAINS.*

At least (says Dr. B.) it should have been *Poles*: but I think not; for it is impossible that a Tempest, in whatsoever part of the Earth it happens, should throw the Waters from the Center to both the *Poles* at once. But This and the other Objections are owing to the Doctor's mistake of *M's* meaning in the Passage before us. For *M.* here compares the *outrageous Abyss* to a Sea, which Sea he describes as dark, wasteful, wild; as turn'd up from the bottom by Winds, and by Waves which resemble Mountains, and seem as if they would assault Heaven, and mix
the

244. *A REVIEW of the TEXT of*
the Centre of the World with one of its Poles
The three last Verses of this description relate
not to the *Abyss*, but to the Sea with which
the *Abyss* is compar'd, and then the Doctor's
Objections have no room here.

VER. 216.
and thou Deep, Peace;

Dr. B. prefers *and Peace, thou Deep*; but it
is better that the most significant and command-
ing word *Peace* should stand last in the sentence,
as it does in the present reading.

VER. 218.
Nor staid, but on THE wings of Cherubim

Dr. B. would read *Nor staid HE, but on wings*
&c. But there is no occasion for the change,
because the Nominative case to *staid* is the
Word, one of the Names of Messiah.

VER. 226.
to circumscribe
This Universe and ALL CREATED THINGS

The Angels (says Dr. B.) in *M*'s notion were
created, and yet were not *circumscrib'd* by this
Universe. Very true; but this is no Objection
to the present Text, which speaks of *Universe*
and *Things*, not of Persons: But (says the
Doctor) *all created things* are included in the
expression *this Universe*. *M*. meant otherwise,
I don't question: His Sense is, To circumscribe
this Universe or World, in which we live, and
all

all other Worlds which should be created. There is no need then to read with the Doctor,

This Universe, and FIX ITS SPACIOUS WIDE.

VER. 239.

THEN FOUNDED, THEN CONGLOB'D
Like things to like, THE REST TO SEVERAL place
Disparted, and between spun out the Air,
And Earth SELF-BALANC'D on her Center hung.

Dr. B. pronounces this Paragraph to be drawn with Inaccurateness and Indistinction, and therefore he changes several parts of it. But let us see whether he is right or no. *M.* had said that Messiah first purg'd downward the Infernal Dregs, which were adverse to Life; and that then of things friendly to Life he *founded and conglob'd* like to like, *i. e.* he caus'd them to assemble and associate together: the *rest*, *i. e.* such things as were not of the same nature and fit for composing the Earth, went off to other places, perhaps to form the Planets and fix'd Stars. This seems to be *M.*'s meaning. What is it now that Dr. B. would give us? why, he proposes as follows,

FOUR ELEMENTS THEN ROSE

Like things to like, FIRE TO THE HIGHEST place
Disparted, and between spun out the Air,
And Earth TERRAQUEOUS on her Center hung.

Terraqueous (says he) makes up the four Elements, Fire, Air, Land, and Waters. But *M.* did not intend here to mention all the four Elements; he is describing at present only the formation

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 mation of the Earth, and does not mean (I sup-
 pose) to speak of *Fire* here, because he describes
 the Generation of *Light* afterwards in v. 243.
 The Epithet *Terraqueous* can never be join'd
 with *Earth*; then it would be Earth consisting
 of Earth and Water: but if it could, it would
 be needless in this place, because it was said in
 v. 237. to be a *Fluid Mass*. After all, why
 does the Doctor dislike the Epithet *self-balanc'd*?
 To hang on its Center (says he) supposes it
self-balanc'd, without naming the word. But
 that so extraordinary a Phænomenon should be
 express'd more strongly than ordinary, is at
 lowest Allowable in a Poet. If not, I should
 rather have wish'd the expression *on her Center*
 alter'd; for *M.* has plainly drawn here his word
self-balanc'd from what *Ovid* says *Met. l. i. 8.*

circumfuso PENDEBAT in aëre tellus
Ponderibus LIBRATA SUIS

VER. 266.

to the UTTERMOST convex

Dr. B. reads *outermost*; but see my Note on l.
 72.

VER. 283.

Be gather'd now, ye Waters under Heaven,
Into one place

Dr. B. puts a Comma after *Waters*, and none
 after *Heaven*: but then *M's* sense is not so
 clear, for God here speaks to the *Waters under*
Heaven, to distinguish them from the Waters
 above

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above Heaven or the Firmament mention'd in v.
262, 263, and 268.

VER. 321.

The SMELLING *Gourd*;

Dr. B. very justly reads here *The* SWELLING
Gourd: and to the reasons which he gives, may
be added that *M.* here assigns to each of the
other Tribes or Species, an Epithet which he
suits with all or the same Species: but *smelling*,
tho' it suits with some kinds of the *Gourd*, does
not suit with all the particulars of that Tribe, as
swelling does.

VER. 325.

or gem'd

THEIR *blossoms*

Dr. B. thinks it plain that *M.* gave it *or* gem'd
WITH *Blossoms*; taking *gem'd* for a Participle,
as *hung* is. But *gem'd* may be a Verb, as *spread*
is. And to *gem* their *blossoms* is an expression
of the same Poetical cast with that in IV. 219.
blooming Ambrosial fruit.

VER. 362.

And drink the LIQUID LIGHT

Dr. B. prefers *lucid draught*, because *Light*
comes in here four times in the compass of
seven Verses: But in v. 249, &c. *Light* is
used three times in the compass of three
Verses, and there the Doctor has made no Ob-
jection to it. Let us keep then *drink Light*,
as a stronger expression than *drink a draught*:
besides, when *M.* is describing the Creation of
Light,

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Light, it was better to keep strictly to the
word, tho' frequently repeated, than to vary it
by Phrases and Circumlocutions.

VER. 364.

Hither as to their FOUNTAIN OTHER Stars &c.
What? all other Stars, says Dr. B.? the fix'd
Stars, do they borrow their Light from him?
No, *M.* does not use the word *all*: if some do,
if the Planet Stars do, that is enough to justify
the expression *other Stars*: and *v.* 366. shews
plainly that the Poet meant the Planets. No
need therefore to read with the Doctor *as to*
their SPRING THE PLANET Stars &c.

VER. 365.

Repairing, in their golden Urns draw Light
Dr. B. reads *Repairing, draw THEIR FILL in*
golden Urns: his only Objection is, that Light
was used three times before within the distance
of a few Lines: but see my Note on *v.* 362.

VER. 366.

And hence the Morning Planet gilds his Horns;
Dr. B. would throw out this Verse as spurious:
first because it spoils (he says) and interrupts the
Context, coming between *they draw light*, and
they augment. But this Objection is answer'd
by observing that the words *they augment* relate
to the *other Stars* and the *Morning Planet* in
particular: *they* all *augment* their small pecu-
liar by Tincture or Reflection; where, after *M.*
has told us that the Planets borrow their Light
from

from the Sun, he goes on to shew How they do
 it. Next, the Doctor says that this Star (*Venus*)
 is one of the Planets mention'd before to
 draw Light in their Urns, and so comes in
 twice. But I suppose that *M.* mention'd this
Morning Planet particularly here, because it
 was what *Adam* and *Eve* had taken more no-
 tice of than of the other Planets, they calling
 upon it by name in their Hymn, V. 166, &c. A-
 gain, the Doctor objects to the word *horns*, as
 if it was ridiculous for *Raphael* to tell *Adam*
 that *Venus* is sometimes horned, which (tho'
 true) he could not see or have any notion of:
 And yet the same *Raphael* in VIII. tells *Adam* of
 things as much out of the way of his sight or know-
 ledge as this Circumstance, viz. the three Mo-
 tions of the Earth v. 130, &c. Lastly the Doctor
 objects that the Metaphor is chang'd from draw-
 ing Light to gilding; but to say draw Light in
 GOLDEN Urns, and to GILD his horns is (I should
 think) not to depart from the same Metaphor.

VER. 368.

though FROM human sight

So far remote, with diminution seen.

i. e. *tho'*, being so far remote from human
 sight: they are seen with diminution: To this
 Dr. B. objects that remote from sight is what
 cannot be seen at all. If by sight *M.* meant
 the Act of Seeing, this Objection would be
 just. But I suppose that by sight is here meant
 that Faculty by which men see; as we have in
 N. 711. whose sight discerns abstrusest thoughts.

S

In

In this Sense of the word, an Object may be far remote from it, and yet visible. I can by no means approve of Dr. B's reading,

*though BY human sight,
So far remote, with diminution seen.*

for surely M. never dictated *seen by sight*: that is a Tautology altogether unworthy of Him.

VER. 370.

First in his East the glorious Lamp WAS SEEN,

Dr. B. proposes *Lamp AROSE*, because *seen* ended the foregoing Verse: but that is so small a Fault, that the Doctor (as I could shew) has made the same thing happen by some of his Emendations. But his word *arose* cannot be admitted here; for that would imply that the Sun had been in motion before it was then *seen* in the East; quite contrary to the Intention of M. who is here describing it in its first state of Existence. Besides, it is said in v. 376. that the *Moon was set opposite to him in the West*; and therefore the Sun was *set* in the East, and did not *arise* up thither.

VER. 372.

*jocund to run
His LONGITUDE thro' Heav'n's high rode:*

Dr. B. calls *longitude* here meer Nonsense; and therefore reads *His LONG CAREER through, &c.* But we must not part with *longitude* so easily: it signifies the Sun's Course from East to West in a strait and direct line: and we find M. using the word after much the same manner in III. 576.

This

This Passage alludes to *Pf. xix. 7.* where it is said of the Sun, that *he rejoices as a Giant to run his course.*

VER. 381.

Revolv'd ON HEAV'NS GREAT Axle,

Dr. B. reads *Revolv'd AROUND EARTH'S Axle*, as shewing better Skill in Astronomy. But M. represents here the Moon as in the East, when the Sun was in the West, and *vice versa*: he represents her therefore as taking the same circuit (tho' in a lower Sphere) round the Earth that the Sun does. If then the Sun *revolves on Heaven's Axle*, the Moon may be said to do so too. The Axle of the Heavens is an imaginary thing, we know: all those Bodies which move round the Earth (whether at a greater or lesser distance from it) are said by Astronomers to move on that great Axle, called the Axle of Heaven. In the Copernican System too the Moon may be truly said to *revolve on the Axle of Heaven*; for the best Astronomers have shew'd that the Moon does not properly move round the Earth, but round the Sun in an irregular Orbit, tho' attendant on the Earth.

VER. 383.

With thousand THOUSAND Stars

Dr. B. reads *thousand FIXED Stars*: his reason is that the common reading over-stretches it by above 999 Thousand. He means (I suppose) that the Hemisphere does not contain above one thousand Stars. And it is true that there are

not many more rang'd under the Six Sizes of Magnitude: but any one, who has ever look'd up in a clear Night, must have seen that all the Stars are not over-reckon'd at a thousand thousand: Dr. B. himself (by the help of an Emendation) in v. 621. makes them to be *Innumerable*.

VER. 385.

With THEIR BRIGHT LUMINARIES that set and ROSE,

Dr. B. proposes *With LUMINARIES BRIGHT, that set and RISE, &c.* because the Verse (as he thinks) has a Syllable too much, unless *Luminaries* be contracted into three Syllables, and *M.* could not give it so. But *M.* plainly has given it so in VIII. 140.

Still LUMINOUS by his ray. What if that Light, &c.

Why the Doctor should say that there is no room for the word *their* in the Construction, is very hard to conceive. Are not the Evening and the Morning two things?

VER. 387.

Let the Waters generate REPTIL with Spawn abundant, living Soul;

By *Reptil* is meant *creeping thing*; and according to the Marginal reading of our English Version, Gen. i. 20. (which follows the LXX Version here) *creeping things* are said to have been created on this fifth day. *Le Clerc* too with the generality of Interpreters renders the Hebrew word by *reptile*. To this Dr. B. objects that

creep-

creeping things were created on the sixth day, according to the account given us both by *Moses* and by *Milton* himself. But by *reptil* or *creeping thing* here *M.* means all such Creatures as move in the Waters, (See *Le Clerc's* Note on *Gen.* i. 20.) and by *creeping thing* mention'd in the sixth day's Creation he means *creeping things of the Earth*; for so both in *M's* account v. 452. and in *Gen.* i. 24. the words of *the Earth* are to be join'd in Construction to *creeping thing*. Hence the Doctor's Objection is answer'd by saying that they were not the same *creeping things* which *M.* mentions in the two places. But let us hear how the Doctor proposes to mend the Passage,

Let the Waters generate
 REplete with Spawn abundant, living Soul;
 This reading cannot possibly be admitted, without making *M's* words imply (contrary to the Fact) that the *Spawn* was preëxistent to this fifth day's Creation, and the Waters were replete with it before God said, *Let the waters generate &c.*

VER. 391.

And God created the great Whales; and each Soul living, each that crept, &c.

Here Dr. B. would send eight Verses packing, as the Editor's Manufacture. He acknowledges that the sense of them is in *Genesis*, but (says he) they ought not to be in this Poem. I differ from the Doctor in this; let us examine the matter

therefore farther. The Doctor asks, Whether *M.* could say *God created great Whales*, and himself create them afterwards again. But by *great Whales M.* means all the larger kinds of Fishes: and tho' he speaks afterwards of *Leviathan*, yet he does not mean a Whale by it, as I have shewn in my Notes on l. 197, 206.

It is observable that *M.* in his account of the fourth, fifth and sixth day's Creation, takes a different method from what he does in his account of the divine work on the other days. In the Story of the fourth day, he first gives a short and general account of what was then created v. 346, &c. and then he begins in v. 354. to branch that account out into its several Particulars. So likewise in the Story of the sixth day's Work he gives a general account in v. 454, 455. and then proceeds to enter into the particulars of that day's Creation. The same *M.* has done here in the fifth day's Story. The Verses which the Doctor would throw out contain the short and general account, which is afterwards spread into its several Particulars and beautifully enlarg'd upon. From hence I would infer, that if Dr. *B.* will charge these eight Verses upon the Editor for that reason which he gives, he must by the same rule charge upon him three Verses in the sixth day's account, and eight Verses in the fourth day's account beginning at v. 346. and the Doctor's Objection against *Whales* being mention'd here will be equally strong against *Lights* being mention'd there. But in none of the three Places can we spare one Verse of them.

VER.

VER. 413.

on the Deep

*Stretch'd like a Promontory sleeps or swims,
And seems a moving land,*

Dr. B. makes a great Alteration here, thinking the Verses are negligently wrought in the common way of reading: the Poet's Thought (he says) was this,

*Seems a fix'd Promontory when he sleeps;
When swims, a moving Land,*

But I have pointed the Verses above, as they are pointed in the first Editions, and then it don't appear either that there is any negligence in the composition of them, or that M's Thought was the same as the Doctor represents it. He means that *Leviathan*, who lies *stretch'd* out in length like a Promontory, sometimes *sleeps* and sometimes *swims on the Deep*; and in both cases, whether he was sleeping or swimming, whether he mov'd by his own force or by the force of the Waves, he seem'd to be a *moving Land*.

VER. 417.

*Mean while the tepid Caves and Fens and
SHORES*

No doubt (says Dr. B.) the Author gave it, *Fens and MOORS*. But there is much reason to doubt of this. The Doctor tells us that *Shores* are commonly dry and rocky; this is against Fact, I think. But has he forgot the *Shores of Nile*, which are always *hatching a numerous brood*?

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Ovid when he was describing the formation of
Animals after the Deluge, takes care to mention
the Shores of Nile; and why may not we
suppose that M. had the same thing in his View?

VER. 422.
*With clang despis'd the ground, UNDER a cloud
In prospect:*

i. e. The Birds were so many that the ground,
from whence they rose, would have appear'd to
be under a cloud, if one had seen it at a distance:
in this sense we have v. 555. *how it* (the World)
shew'd IN PROSPECT from his Throne. But Dr.
B. mistaking the meaning of the words *in pro-*
spect, asks how the ground could be sensible of a
Prospect? and then he believes that M. gave it

*With clang despis'd the ground, and FORM'D a
cloud
In prospect:*

VER. 451.
*Let th' Earth bring forth FOWLE, living in her
kind*

Dr. B. very justly calls this reading a faulty one:
it should be (as he observes) SOUL, *living in*
her kind, as in v. 388, we had *living SOUL*,
and v. 392, SOUL *living*, in both which places
the Expression is put for *living Creature*, which
is in our English Version; and *living Creature*
being the expression in Gen. i. 24. which M. here
copies from, he must have given it here too *Soul*
living.

VER

VER. 456.

*Out of the ground up-rose,
As from his Lair, the Wild beast, where he
wonne
In Forest WILD*

The word *wonne* (an old Saxon word) signifies *dwells* or *inhabits*: and *Lair* or *Layer* signifies *bed*, the use of which word is still kept up among us, when we say, That in potted Meats there is a *Lair* of one thing, and over that a *Lair* of another.

VER. 461.

*these in Flocks
Pasturing at once, and in broad herds upsprung*

I have put the Comma after *at once*, as in the first Editions; not after *Pasturing*, as Dr. B. puts it in his Edition: The sense is, *pasturing* or *feeding* at the same time. The use of this Observation will be seen in the next Note.

VER. 463.

*The grassy Clods now calv'd, now half appear'd
&c.*

Dr. B. says that this Verse and eleven which follow it are demonstrably an Insertion of the Editor's. To prove this he begins with joining v. 462, and v. 475. together, when the twelve Verses are thrown out; and finding *at once* mention'd in each of those two Verses, he thinks it plain that they must have followed close, without any thing intervening. But it was ob-

observ'd in my forgoing Note, that the words *at once* in v. 462. ought to be join'd to *pasturing*, not to the Participle *upsprung*; and then they will have no relation or connexion at all to the words *at once* in v. 475. *M.* (says the Doctor) had spoken before of the Generation of Beasts both wild and tame: True, but in general only; here he comes to speak of them particularly. This is no more than what our Poet did in his accounts of the Creation on the fourth and fifth days: See my Note on v. 391. Thus much for the Doctor's general Objections. He comes next to examine the Expressions and Circumstances of these twelve Verses. First he quarrels with the *Clods calving*, and calls *calving* a Metaphor very Heroical, especially for wild beasts: But to *calve* (from the *Belgic* word *Kalven*) signifies to bring forth: it is a general word and does not relate to Cows only; for *Hinds* are said to *calve* in *Job xxxix. 1.* and *Psalms xxix. 9.* Next, the Doctor objects to the particular manners of rising ascrib'd here to the *Lion*, the *Ounce*, the *Stag*, the *Elephant*, &c. Mr. *Addison* thought that there was an *exquisite Spirit of Poetry* in the Description of the *Lion's* rising, and I will venture to say that in the account of the rest *M's* Genius plainly appears. The Doctor should have observ'd that *M.* is here describing only what happen'd to these several Animals, or what posture they were in at one single point of Time. This Observation answers what the Doctor objects to the account of the *Stag's* only *bearing up his head from under*
ground,

ground, &c. For the *Tygers* to throw the Earth above them in Hillocks, as the *Mole* does when it rises, does not shew *Weakness* in their birth (as the Doctor supposes): if they were stronger than they are, it could not have happen'd otherwise. It is only said of the *Stag*, that he bore up his branching head from underground. If *Behemoth* or the Elephant scarce appear'd his vastness, this is properly said, for tho' he is the strongest creature, he is the clumsiest, and most unwieldy as *M.* calls him in IV. 343. How comes *M.* (adds the Doctor) to say that fleec'd THE flocks and bleating rose, as Plants? when he had before told us that the flocks at once upspring in perfect forms. But this is the Doctor's mistake, for tho' the Earth seem'd them perfect forms W 455. yet they did not upspring at once, as I shew'd in my former Note. The Doctor asks farther, whether the Sheep rose as slowly as Plants grow, or bleating as Plants do. One would think it not very easy to mistake *M.*'s meaning here, which is that they rose as thick and as numerous as Plants. And in the last Sentence, tho' the Doctor thinks that there is no Verb put to it, yet we are to understand, that the River-Horse and Crocodile rose ambiguous, i. e. of an amphibious and doubtful nature, whether to be reckon'd of the terrestrial or the aquatic kind.

From what has been said in defence of these twelve Verses, I hope that they may be allow'd to pass for *M.*'s, and to be worthy of his Genius.

VER.

VER. 477.

AND *smallest Lineaments exact**In all the Liveries deck'd of Summer's pride, &c.*

So the first Editions point this passage, and the the Construction of it is plainly this, And deck'd their smallest Lineaments exact in all the Liveries of Summer's pride. Is not this good Grammar and Sense? but Dr. B. mistaking *deck'd* for a Participle, and then finding no Verb to be connected by the Particle *and* to the foregoing Verb *wav'd*, alter'd the Points and the Text thus,

WITH *smallest Lineaments exact*;*In all the Liveries deck'd of Summer's pride &c.*

VER. 482.

not all

*Minims of Nature; some of Serpent kind
Wondrous in length and corpulence involv'd
Their snaky folds, and added wings*

These Verses Dr. B. rejects: he thinks them so plainly spurious, that (as he says) the Editor is here caught in the Forgery. Let us see whether this be the Case or not. *Snaky*, he says, is meer tautology, *i. e.* *Serpents* involv'd *Serpentine* Folds. But is not *Serpent* a more general word than *Snake*? does it not include all the creeping kind, at least several Animals that are not *Snakes*, nor have *snaky folds*? If so, then the Epithet *snaky* is no Tautology: But what is *added wings*, says the Doctor? It means, Had wings

wings added to their long and corpulent bodies. Scarcely any thing is more common in Poetry than to speak after this manner, which represents the Creature to be the Cause of that Quality which it only has and possesses. So in *Virgil's Georg.* II. 535, it is said of the City of Rome

Septemque una tibi muro circumdedit arces.

Did the City itself build the wall? no, but it had the wall built round its seven Hills.

If *M.* afterwards in v. 495, &c. mentions the *Serpent* again, he mentions a particular Species of the *Serpent* kind; and with a plain view to make *Adam* more mindful of that Animal which was to work his ruin and destruction. So that all the marks of Forgery which the Doctor discovers here, immediately disappear upon a careful examination of the passage.

VER. 490.

The FEMALE Bee that FEEDS HER HUSBAND
DRONE

DELICIOUSLY, AND builds her waxen cells

Dr. B. would throw out part of these Verses, and read thus

The INDUSTRIOUS Bee that builds her waxen
cells

The Drone (says he) is not the Bee's husband; and that Bees are all Females, seems an Idle and Idiotical Notion, against the course and rule of nature. But (however that be) both
those

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these Opinions had been strenuously maintain'd
by Mr. Charles Butler in the 4th Ch. of his
curious Treatise upon Bees, entitled the *Fem-
nine Monarchie*, printed in 1634; and it seems
to have been the prevailing doctrine in M's days.
No need then to suspect the Editor's hand here.

VER. 506.

a Creature who not prone
AND BRUTE AS OTHER CREATURES, *but endu'd*
With Sanctity of Reason,

Dr. B. finds great fault here, and alters these
Verses thus,

a Creature who not prone
TO EARTH, NOR MUTE, NOR BESTIAL, *but en-
dow'd*
With Sanctity, SPEECH, Reason,

I agree with him that M. had Ovid in view,
when he compos'd these Verses. Let us see then
what are the Doctor's Objections against them.
Prone (says he), barely put, does not express
what M. aim'd at from Ovid, viz.

Pronaque cum spectent animalia cetera terram.

It is true, that Ovid says more than *prone*: but
M. who was perfectly skill'd in the force of Latin
words, knew that *pronus* in Latin sufficiently ex-
press'd what Ovid thro' a redundancy of stile had
express'd by two more words, *spectent terram*.
Any good Latin Dictionary will furnish the
Reader with Examples of *Pronus* us'd in this
sense without any additional word; and M.
himself uses it so again in VII. 433. Why, as
other

other *Creatures*, says the Doctor: when the Angels are *Creatures* neither prone nor brute? But does not Ovid's *Animalia cetera*, and Cicero's *ceteras animantes* in his *De Leg.* 1. 1. warrant M's saying as other *Creatures*? those other *Creatures* can be none but such as Raphael had been describing the Creation of; and therefore Angels are excluded sufficiently from being understood here. *With Sanctity of Reason*: what does *of* do here, says the Doctor? he would have us read, *With Sanctity AND Reason*. Ovid's words are these,

Sanctius his animal, mentisque capacius altæ.

And this Verse our Poet had in his mind, no doubt. But, instead of meerly copying from it, he has improv'd it by expressing Ovid's meaning in clearer and fewer words; for in Ovid the *Sanctity* of the Creature consists in its having *Reason*; and this M. better expresses by *Sanctity of Reason*. When the Doctor upon second thoughts proposes to read, *with Sanctity, SPEECH, Reason*, he adds a Circumstance not to be found in the Heathen Poet, and therefore not intended (I presume) by Milton.

VER. 508.

MIGHT erect

HIS *Stature*, and UPRIGHT *with Front serene*
GOVERN *the rest*;

Dr. B. would have us read

AND erect

IN *Stature*, and SUBLIME *with Front serene*
TO RULE *the rest*;

But

But under this Alteration, when these Verses are join'd to the foregoing ones, there will be a Nominative Case without a Verb, and the Construction will be this, *Who to rule the rest*, instead of *Who might govern the rest*, as in the common reading. This Observation effectually overthrows three of the Doctor's changes here. *Upright with Front serene* (says the Doctor) wants exactness, for *upright* belongs to the Joints, not to the *Front*. But the Construction is, *Might upright govern with Front serene*, the last words depending upon *govern*, and not upon *upright*; and then the Objection is at an end.

VER. 538.

*This Garden, planted with the Trees of God,
Delectable both to behold and taste;
And freely all their pleasant fruit for food
Gave thee,*

Dr. B. proposes to change the places of the second and third of these Verses: but his reason is groundless. How can this stand, says he? Taste the *Garden*? or taste the *Trees*? *M.* means the latter undoubtedly, and to taste of a Tree, is to taste of the Fruit of it. So in l. 2. we have

Of that forbidden TREE, whose mortal TASTE
and in VIII. 321, 322, 327.

*Of every TREE, that in the Garden grows
EAT freely.*

Of the TREE of Knowledge shun to TASTE.

VER.

VER. 591.

and from work

Now resting, bless'd and hallow'd the seventh day,

(As resting on that day from all his work,)

But not in silence holy kept

The third of these Verses Dr. B. throws out, as superfluous and dividing what should be close together, viz. *hallow'd* and *holy*. But by putting it into a Parenthesis the Doctor's Objection is avoided. M. could not well have left out this Verse, because it contains the very words of Scripture, Gen. ii. 2, 3. *God rested on the seventh day from all his work which he created and made: and God blessed the seventh day and sanctify'd it, because that in it he had rested from all his work.*

VER. 605.

Than from the GIANT Angels;

Dr. B. reads *from the REBEL Angels*, thinking that the word *giant* insinuates as if This was as fabulous as that of *Jove*. But the word insinuates no such thing; it is us'd not to express the Stature and Size of the Angels, but that Disposition of Mind which is always ascrib'd to *Giants*, viz. a Proud, Fierce and Aspiring Temper. And this the Hebrew word *gibbor* signifies, which is render'd a *giant* in SS.

VER. 620.

with Stars

NUMEROUS, AND every Star perhaps a World

T

Dr..

Dr. B. says, rather thus, **INNUMEROUS**, every Star, &c. But *numerous* is right, and signifies many in number. So in X. 397. they are call'd **NUMEROUS Orbs**.

VER. 639.

Inform'd by Thee MIGHT know

Dr. B. reads **MAY know**. But then the Syntax is false; because *ask'd*, in the Perfect Tense, went before in v. 635.



BOOK

BOOK VIII.

VER. 19.

that seem to roll
SPACES incomprehensible

i. e. roll *thro'* spaces incomprehensible: But Dr. B. reads **WITH SPEED incomprehensible**; because (as he says) their *distance* does not argue the Spaces of the Stars, one being reciprocal to the other: nor does their *swift diurnal return* argue their spaces, but rather against them. This is true of the *distance* and the *swift diurnal return* consider'd separately. But it is as true, that when a Body is at a vast distance and performs its circuit in a day, both these circumstances consider'd together argue that it rolls through Spaces incomprehensible.

VER. 24.

One day and night; in all their vast survey

This Verse Dr. B. pronounces spurious. He thinks that *one day and night* was express'd

T 2

before

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before in the word *diurnal*, and that instead of
one it should be *each* day and night. But the
phrase *one day and night* is more explicite and
particular than *diurnal* is; and the sense is, In
the compass of one day and night; so that *each*
is not necessary here.

V E R. 71.

the rest
From MAN OR ANGEL the great Architect
Did wisely to conceal

Dr. B. reads *From HUMAN KNOWLEDGE &c.*
It cannot be allowed (he says) that the Angels
did not know whether the Earth or Sun was in
the Center. But I don't think that this is the
Question which *Raphael* means. He had men-
tion'd That before, and by the words *the rest*,
he seems to intend other Points of Enquiry re-
lating to the Heavenly Bodies. And in v. 105. he
insinuates as if some things of that kind were
unknown even to the Angels, for he says there

the rest
Ordain'd for uses to his Lord best known.

V E R. 80.

And calculate THE STARS; HOW THEY WILL
wield &c.

The sense is, And form a Judgment of the
Stars by computing their Motions, Distance,
Situation &c. as to *calculate* a Nativity signifies
to form a Judgment of the Events attending it,
by computing what Planets, in what Motions,
presided over that Nativity. But Dr. B. takes
calcu-

MILTON'S *Paradise Lost*. BOOK VIII. 269
calculating the Stars here to mean counting
their Numbers. That might be one thing in-
tended; but it is not all. To *calculate* them
is to make a Computation of every thing rela-
ting to them: the Consequence of which is
(in the Old System especially) Centric and Ex-
centric, Cycle and Epicycle, and Orb in Orb.
Dr. B. would have us read

And calculate ITS MOTIONS; how they'll wield
&c.

VER. 108.

THO' NUMBERLESS, to his Omnipotence,

By *numberless* may be meant the same with
what we find in v. 113. *inexpressible by num-
bers*; and therefore I don't approve of Dr. B's
changing *Tho' numberless* into *Swifter than
Thought*. If M. had given us *Swiftnefs swifter*,
the Doctor would have call'd it a poor Jejuny
of Stile, as he has done on the like occasion.
The difficulty of the Passage (I think) lies in
the word *Tho'*, which seems not proper here;
because the more *numberless* the *Swiftnefs* was,
the more it was to be attributed to Omnipot-
ence. What if we should read *So number-
less, &c?*

VER. 120.

that earthly SIGHT,

If it presume, might err in things too high.

Dr. B. cries, How can *Sight* presume, or err?
sensus non decipiuntur: he therefore reads *that
earthly THOUGHT* &c. But surely the *Sight*

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may err : Dr. B. must allow that it always does,
when it looks up to the Sun, Moon, and Stars,
unless he will say with *Epicurus* that they are
no bigger than they appear to be to the naked
Eye.

VER. 122.

what if the Sun

*Be Center to THE WORLD, AND OTHER STARS
By his attractive virtue &c.*

Dr. B. says that either *M's* Notion or his Ex-
pression here is quite besides the Center : he pro-
poses therefore to read thus

what if the Sun

*Be Center to HIS SYSTEM? AND HIS PLANETS
&c.*

But when *other Stars* here are describ'd as *danc-
ing various rounds*, and having a *wandering
course*, it is plain that Planets are meant, with-
out their being called so. See my Note on VII.
360. I cannot think that the Doctor's word
System would be better here than *World* is : by
World is meant the Sun and the Planets dancing
round it. If every fix'd Star be a Sun, and has
its Planets, then there may be said to be as ma-
ny Worlds, as fix'd Stars. But our System is
our World, and, when we speak of it, may
emphatically be call'd the *World*.

VER. 129.

*THE PLANET Earth, so steadfast though she seem,
INSENSIBLY three DIFFERENT Motions have?*

Dr. B. would have us read

THIS

THIS VERY *Earth*, so steadfast though she seem,
 INSENSIBLE TO THEE three Motions have?

He thinks that *M.* by saying *Planet Earth* anticipates the Notion which he is to produce in the next Verse. But *M.* says a great deal more in the next Verse, than that the Earth is planetary: he ascribes no less than three Motions to it: and therefore he anticipates but one third of what he is going to say there. The Doctor's alteration of the last Verse seems very needless; for how can any body understand *insensibly* in a universal sense? *M.* could not mean any more than that it would be *insensible* to *Adam* and others living on the Earth; just as the word *seem* means, seem to Earth's Inhabitants: and therefore he had no occasion to add, *to Thee*.

VER. 141.

SENT from her through THE WIDE transpicious
 air,

Dr. B. reads

REFLECTED from her through transpicious air.

Sent from her (says he) does not come up to the Notion, which supposes the Light not to be intrinsical, her own; but external and borrow'd from the Sun. But *M.* gives some intrinsical Light to her, if she is a Planet; for of the Planets he says in VII. 367.

By tincture or reflection they augment
 Their small PECULIAR.

However that be; if the Planets have Light from the Sun by *Tincture*; what they afterwards

272 A REVIEW of the TEXT of
wards convey to other bodies, is not reflected,
but properly sent from them.

VER. 145.

Her SPOTS thou seest

AS CLOUDS; &c.

Dr. B. proposes to read, *Her FACE thou seest
LOOK CLOUDY*, &c. The Spots of the Moon
(says he) are permanent, and therefore cannot
be Clouds. But Mr. *Auzout* in the *Philosophi-
cal Transactions* for the Year 1666 thought
that he had observ'd some difference between
the Spots of the Moon as they then appear'd,
and as they are describ'd to have appear'd long
before: and *M.* who wrote this Poem about
that time, might approve of *Auzout's* obser-
vation, tho' the Doctor and I do not. But
(to let that pass) how does the Doctor's altera-
tion of this passage mend the fault, if there be
one here? He thinks that *Raphael* might talk
to *Adam* of the Cloudiness of the Moon's Vi-
sage, tho' he well knew the contrary to be true.
Suppose then that *Raphael* might take this
Unangelike Liberty, yet may not this Excuse
serve as well for him, if he express'd himself in
the common reading, as in Dr. B's reading?
But in the common reading, *M.* only mistakes,
whereas in the Doctor's reading he makes *Ra-
phael* knowingly deceive *Adam* in a very gross
manner.

VER. 148.

and OTHER SUNS perhaps

With THEIR attendant MOONS THOU WILT DESCRIBE

Dr. B. says that it is beyond the power of all
Telescopes and utterly impossible to do this.

But

But *Raphael* only says *perhaps*. And the Doctor cannot be sure that future Inventions may not help mankind to effect what is now impossible to our Telescopes. There is no need then to read with him,

and EACH FIX'D STAR *perhaps*
A SUN MAY BE, *with* HIS attendant Moons.

VER. 152.

Stor'd in each ORB

Orb (says Dr. B.) is an ambiguous word; it sometimes means the Body of a Planet; sometimes the Orbit of its Course, &c. But does not *M.* frequently use it in the first sense, as here, and in v. 156? He does so in IX. 109. and in other places, where the Doctor lets the word stand quietly: and why not in this Passage? There is no occasion then to read with the Doctor in this Verse, and in v. 156. *Globe* instead of *Orb*.

VER. 158.

LIGHT back to them, is obvious to dispute

I think that Dr. B. very justly objects to the word *Light* here: for if the fix'd Stars convey only a *Glimpse of Light* to our Earth, it is too much to say that she returns back to them *Light* in general, which implies more than a *Glimpse* of it. The Doctor therefore would read *NOUGHT back to them*: But this is not agreeable to the Philosophy which *M.* puts in *Raphael's* mouth: for it is intimated in v. 140. that our Earth does *send out Light from her*; and if so, then some
of

A REVIEW of the TEXT of
 of its Light might be seen by a Creature living
 in one of the fix'd Stars. Suppose we should
 read LIKE *back to them* &c. i. e. only a *glimpse*
of Light, just as much and no more than she
 receives.

VER. 185.

God hath bid DWELL far off all anxious Cares

Dr. B. says that it is too complaisant to *Cares*,
 to provide them a dwelling place: he therefore
 reads FLY *far off* &c. But does *Virgil* say less
 than this in *Æn.* VI. 274. *& ultrices posuere*
cubilia curæ? and may not the Doctor as well
 object against *M's* providing *Care* with a Seat
 in I. 601. and II. 303?

VER. 264.

Creatures that liv'd and MOV'D, and walk'd,
or flew,

Dr. B. reads *that liv'd; and CREPT*, &c. because
moving (he says) is common both to *walking*
and flying. But he mistakes *M's* meaning here:
 for the Poet by *living and moving* alludes to the
 Scripture-phrase *In whom we LIVE AND MOVE,*
and have our being. Both Verbs make up but
 one Phrase, and are to be understood (in con-
 junction) as signifying the condition of an Ani-
 mal. The same Phrase has the same sense in
 v. 276, 281. Tho' the Doctor has put a semi-
 colon after *liv'd*, there ought to be no stop
 there at all, as there is none in the two other
 places above refer'd to.

VER.

VER. 296.

Thy Mansion WANTS thee, Adam, rise;

Rather *WAITS thee*, says Dr. B. but *wants* is right: as in v. 365.

*Those happy Places thou hast deign'd a while
To WANT.*

VER. 299.

To THE GARDEN OF Bliss.

To mend the Accent Dr. B. reads, *To PLACE of
HIGHER Bliss*: but see my Note on III. 584.
and V. 750.

VER. 369.

*is not the Earth
With various living Creatures, and the Air
REPLENISH'D?*

The Comma put here after *Creatures* (as in the first Editions) makes the Composition not so loose and gaping, as Dr. B. thinks it is: he would read

*is not the Earth
And Air with various living Creatures FAIR
&c.*

VER. 395.

*Much less can Bird with Beast, or Fish with
Fowl
So well converse, nor with the Ox the Ape;
Worse then can Man with Beast &c.*

Dr. B. would have us read thus,

*BUT Ox with Ape CANNOT so well converse,
Much*

276 *A REVIEW of the TEXT of*
Much less can Bird with Beast, or Fish with
Fowl ;
Worse then &c.

But this reading is faulty in the Diction ; for it names *Ox* and *Ape* without the Article *the* before them. When *M.* speaks of General things as *Bird*, *Beast*, and *Fish*, he drops the Article ; but he always uses it, when particular kinds are mention'd : and this Grammar requires. Well, but what is the fault of the common reading? The Doctor says that the *Ox* is nearer to the *Ape* than *Bird* is to *Beast*, &c ; so that the Disharmony diminishes by the Order of the Phrase, instead of increasing. This Objection will be remov'd by considering the sense of the whole Passage, which the Doctor seems not to have consider'd aright. *The Brute* (says *M. v. 391.*) *cannot be human consort in rational delight*, i. e. cannot converse with Man in that way : and then he adds here, *Much less can Bird well converse so with Beast &c. i. e.* Less still can one irrational Animal converse in this way with another irrational Animal ; not only if they be of a different Species, as Bird and Beast, Fish and Fowl are ; but even if they be of the same Species, as the *Ox* and *Ape* are ; the most widely different Creatures of any which are of the same Species. But least of all can Man converse in a rational way with any of the Beasts or irrational Creatures. Is not here a very proper Gradation?

VER.

VER. 416.

Is no deficiency found: not so is Man

But IN DEGREE;

What rare sense (says Dr. B.) is this *perfect in some degree*: he calls this reading therefore a vile misprint, and reads *But INDIGENT*. And yet in v. 642. *Raphael* tells *Adam* that he is *perfect*, which must be understood not in that strict sense in which *Adam* here calls God *perfect*: and therefore *Raphael* in that place must mean what *M.* here expresses by *perfect but in degree*. So that the reading is fairly justifiable.

VER. 419.

NO NEED THAT THOU
SHOULD'ST propagate;

Dr. B. says that the sense may be rais'd to a higher Speculation not unworthy of *Adam*, thus,

NEED'ST THOU OR CANST
THOU propagate?

But would it have been *worthy of Adam*, to have call'd God's Power in question? by no means. *M.* understood Character better, than to make him talk to God at this bold rate.

VER. 423.

His single Imperfection;

i.e. the Imperfection of him single: See more of this way of speaking in my Note on IV. 129. There is no need then to read with Dr. B. *His Imperfection single*.

VER.

VER. 446.

as then thou saw'st

Dr. B. reads *as* YET *thou* SEEST: he supposes the Birds and Beasts then present to *Adam*: But why may not we suppose as well that they were gone? this seems intimated in v. 352. where it is said they *pass'd*.

VER. 448.

To see how thou COULDST judge of fit and meet

If the former reading is right, this is so too; tho' Dr. B. proposes to read *canst* instead of *couldst*.

VER. 466.

*From thence a Rib, with cordial Spirits warm,
AND Life-blood STREAMING fresh &c.*

Dr. B. reads WITH *Life-blood* STEAMING *fresh*. 'Twas too much expence (says he) to have Life-blood *stream* away and be lost. What, tho' but for a Moment? would the Expence have been much in that short time? and we have no occasion to allow so much time for an Act of divine Power to be perform'd in.

VER. 478.

She disappear'd and left me DARK; I wak'd

Dr. B. reads

She disappear'd and left me. STRAIGHT I wak'd

He does not know what to make of *Adam's* being left *dark*, when he was fast asleep. But *Adam* in his Dream, when he was seeing Light, might

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might on a sudden see that Light gone, and
himself left *dark*. It is something of the same
way of thinking that *M.* uses in *Sonnett*. 23.
On his deceas'd Wife; after having describ'd
her as appearing to him, he says, *she fled, and*
day brought back my night.

V E R. 491.

thou hast fulfill'd
Thy Words, Creator bounteous and benign,
(Giver of all things fair, but fairest this
Of all thy Gifts), NOR ENVIEST.

By putting some words of this passage in a Parenthesis it will appear that the Verb *enviest* is join'd in Construction to *thou hast fulfill'd*: there is then no such loose Syntax here, as Dr. B. imagines: Nor will the words *nor enviest* be too flat for the present Passion (as the Doctor says), if we understand by them, Nor thinkest this Gift too good for me. See concerning the sense of this word, my Note on I. 259. Dr. B. reads

fairest this
Of all thy Gifts, AND DEAREST.

V E R. 502.

Her Virtue and the CONSCIENCE *of her worth,*

Dr. B. proposes to read

Her Virtue and her CONSCIOUSNESS *of worth,*

The word *Conscience* (says he) is here taken in a Signification unwarranted by use. But the Fact is quite otherwise; for in our English Version
of

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 of the Bible the word is often us'd in this
 sense: thus in *Heb. x. 2. Should have had no*
more CONSCIENCE of Sins. 1 Cor. viii. 7. Some
with CONSCIENCE of the Idol eat. And thus
Conscientia is us'd by the Latin Authors, as in
Cicero de Senect. *CONSCIENTIA bene actæ vitæ*
jucundissima est.

VER. 504.

not obtrusive, BUT RETIR'D
The more desirable, or to say all, &c.

Dr. B. has fallen foul upon the Printer or rather
 upon the Author in his Note upon this Verse;
 and to set all to rights (as he thinks) he
 reads *bid retire*; and for *OR to say all* he reads
BUT to say all. If I give the Reader the whole
 Passage rightly pointed, he will easily see what
M. meant, and how strangely Dr. B. has mis-
 understood it: especially if I put some of the
 words in a Parenthesis.

Her Virtue, and the Conscience of her Worth,
(That would be woo'd, and not unsought be won,
Not obvious, not obtrusive, but retir'd
The more desirable), or, to say all,
Nature herself, though pure of sinful thought,
Wrought in her so, that seeing me she turn'd;

The Verb of this Sentence is *wrought*, and the
 Nominative Cases to it are *Virtue, Conscience,*
 and *Nature.* But Dr. B. by placing a full Stop
 after *desirable* created much Confusion, and
 put every Sentence so out of joint, that he was
 forc'd to make many alterations.

VER.

VER. 508.

I FOLLOW'D HER: she WHAT WAS Honour knew,

Dr. B. reads

I MADE ADDRESSES: she WHAT'S Honour knew,

But this is in consequence of his foregoing mistake: when the Doctor had once made *M.* say *bid retire*, and had refer'd that retiring to *Eve*, which belongs only to *Worth*; he was puzzled with the words *seeing me she turn'd*; which he understands of *Eve's* turning back to *Adam* after she had retir'd from him: and then the Doctor asks, What need there was for *Adam* to follow her, if she turn'd to him: it is enough (he thinks) to say, I met her. But from the foregoing Note it appear'd that *M's* sense is this, Virtue, Conscience, and Nature wrought in her so, that tho' she was brought to me by her Maker, yet she turn'd from me. Then it is proper to add, *I follow'd her &c.*

VER. 515.

Joyous the Birds; fresh Gales and gentle Airs

For this Dr. B. gives us

Joyous the BEASTS AND Birds: the gentle Gales

He asks, Why the Beasts are left out, as if they had no share in the Gratulation? I suppose, because the Voices of Birds have more of Melody and Music (the Language of Joy) than those of Beasts have. When *M.* in Book IV. is describing the Pleasures of Paradise, he in the same

U

manner

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manner speaks of the *Birds* and *Airs*, omitting
the mention of Beasts, in v. 264.

*The BIRDS their Quire apply; AIRS, vernal
AIRS,
Attune the trembling leaves.*

VER. 526.

THESE *delicacies*

I mean of Taste, Sight, &c.

Dr. B. reads *those*: but it should be *these*, because
it refers to what follows, not to what went be-
fore; so the Doctor himself in his Note on VI.
905. says, *This* refers to the following Clause,
as it should do. See also my Note on I. 108.

VER. 558.

Build in her LOVELIEST

Dr. B. reads, *Build in her FOREHEAD*: But the
sense is, *Build in her being loveliest*. This the
Doctor pronounces to be absurd; because we
had *her Loveliness* but ten Verses before. A
poor reason for so great an Alteration. Great-
ness of Mind and Nobleness (he says farther) are
by all Greek and Latin Poets plac'd in the *Fore-
head*. But tho' they may be seen there, yet
they have their *Seat* more properly in the whole
Person, which is here express'd by *her loveliest*.

VER. 576.

*Made so adorn for thy delight the more,
So awful, that with honour thou may'st love
Thy mate, who sees when thou art least seen
wise.*

Dr.

Dr. B. pronounces these three Verses interpolated: But they seem to me to contain a beautiful and instructive account of the End, for which God bestow'd on *Eve* so much of Ornament and Awfulness. The Dr. thinks *adorn* may be a misprint for *adorn'd*. I think not; for *made adorn'd* would not come well together, since they are both Participles. I rather think that *M.* chose to risk the Formation of an Adjective *adorn*. But to proceed: The last Verse (according to the Doctor) is not to be endur'd: it insinuates, he thinks, that *Eve* even then cou'd be a *Filt*, a Spy on her Husband to find out his *blind side*. This is the Light which the Doctor places this Verse in: but it is to be seen in a much better Light. It only meant to insinuate to *Adam*, that he ought never to carry his Love so far as to be guilty of Folly and Indiscretion, because *Eve* wou'd see it to be what it was, because she could not help observing his Imperfections. It is one thing to *see* a foolish action or behaviour, and another thing to look out and watch for it: this latter is the Character of a *Spy*, but it is the former which *Raphael* meant here.

VER. 590.

bath his Seat

*In Reason, AND IS JUDICIOUS, is the Scale
By which to heavenly Love thou mayst ascend,*

Here is a strange Verse (says Dr. B.) both for Measure, Elegance, and Sense. *Reason* is shrunk into one Syllable. True, and so it is

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 in L. 248. The Doctor asks, What has *judicious Love* to do here, when *Adam* had not two Mistresses, that he might make a discreet choice? What an Objection is this! To be *judicious* means here to choose proper Qualities in *Eve* for the Object of Love; to love her only for what is truly amiable: not for *the sense of Touch whereby Mankind is propagated*, v. 579, &c; but for what *Adam* found higher in her Society, human and rational, v. 586, 587. There was no occasion then for the Doctor to call this a horrible fault of the Press, and to correct the Passage thus,

hath his Seat
In Reason: UNLIBID'NOUS is the Scale &c.

VER. 622.

Whatever pure thou in THE body enjoy'st

So the two first Editions: the later ones have *thou in THY body*: for which Dr. B. wou'd read, EMBODIED *Thou*. The sense is, *whatever pure thou enjoy'st in the body, we enjoy without Bodies*; for we find no obstacle of *Membrane, Joint or Limb*.

VER. 627.

*Union of Pure with Pure
 Desiring; nor restrain'd conveyance need
 As Flesh to mix with Flesh, or Soul with Soul.*

The two last of these Verses Dr. B. would throw out: he has several Objections to them; but they will be all answer'd by considering the sense of the Passage. *Raphael* had said that Spirits *mix total*; that is one Circumstance, in which they differ

differ from Men: here he adds another Circumstance of their difference, viz. they are so unrestrain'd that they *need no Conveyance*, i. e. need not move to meet one another, as our Flesh does to mix with other Flesh, and one Soul with another Soul, *mediante corpore*. In fewer words, Spirits (says *Raphael*) not only mix total, but they mix at a distance and without approaching each other. This is *M's* sense; and now that unintelligible Stuff (as the Doctor calls it), *need conveyance, as Soul to mix with Soul*, is become very easy to be understood.

VER. 637.

*Thine and of all thy Sons
The weal or woe in Thee is plac'd.*

As if his daughters (says *Dr. B.*) were not equally concern'd in the future *weal or woe*. He therefore reads *all thy RAGE*; but is it possible that any man should understand *Sons* here to exclude Daughters? In all Languages this way of speaking is us'd: the Scripture, which *M.* chiefly imitates, is so full of it, that every *Concordance* to the *Bible* will supply us with Instances enough. *M.* himself often uses the word *Sons* in this sense, as in XI. 348. where it stands without Censure. See my Note on V. 389.

VER. 644.

*whom Adam thus
Follow'd with Benediction. SINCE to part,
Go, heavenly Guest,*

What's

What's here, says Dr. B.? *Adam* give Benediction, his Blessing, to an Archangel, when *the less is blest'd of the better?* But *Benediction* does not signify Blessing here in the sense which the Doctor gives to the word. *Benedicere Domino, to bless God*, is a common Phrase in Religious Offices. And so in a lower Sense men may be said to *bless* Angels; for *Benediction* is (properly speaking) only giving them good Words, or wishing them well, see Psalm 109. 17. In this sense therefore it is not improper to be used towards Superiors. But what stile is that (says the Doctor), *since to part?* It means, since we are to part. If the expression is abbreviated, so was the Time of *Raphael's* stay with *Adam*. He was just upon the point of going, and therefore *Adam* might choose brevity of Speech, that he might express all he had to say before the Archangel withdrew himself. No need then for Dr. B's Emendation of this sort,

Follow'd with VALEDICTION, LOATH to part.

VER. 652.

*So parted they: the Angel up to Heaven
From the thick Shade, and Adam to his Bowre.*

Dr. B. says that this last Verse is a slip of Forgetfulness, and that all that Conversation was in the *Bowre*, which they had now quitted, v. 644. Why then *the thick Shade*, as if they were in the *Bowre* still? and why *Adam* return'd to his *Bowre*, if he was never out of it? The Doctor having ask'd these Questions proposes the last Verse thus,

Adam

Adam to ruminate on past discourse.

But all these Objections and Alterations are founded upon a slip of Forgetfulness in the Doctor. *Adam's Bowre* or *close recess* (as in IV. 708.) or *inmost Bowre* (as in IV. 738.) was at the end of a *thick Shade*, occasion'd by a Walk under Trees leading to it; See IV. 720, 721. and V. 137, 299. It was under this *thick Shade* that *Adam* entertain'd *Raphael*, V. 367, 377. So that *Raphael* might be said to go up to Heaven *from the thick Shade*, and *Adam* to return from thence *to his Bowre*; because *the thick Shade*, under which they both sat and talk'd, was not the *Bowre*, but only led to the place which was properly the *Bowre*.



BRITISH
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BOOK IX.

him to remember on past discourse
t all these Objections and Alterations are
ended upon a slip of Forgetfulness in the Doc-
t. Adam's Bower or close recess (as in IV.
(s) or innermost Bower (as in IV. 738.) was at
end of a thick shade, occasioned by a Wall
that Trees leading to it: See IV. 720, 721.
IV. 137, 200. It was under this thick shade
at Adam entered Raphael, V. 307, 377.
that Raphael might be said to go up to Him
from the thick shade, and Adam to return
and thence to his Bower; because the thick
shade, under which they both lay and talked,
as not the Bower, but only led to the place
which was properly the Bower.

